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MEMOIR OF THE RIGHT REV. ALEXANDER JOLLY, D. D., LATE BISHOP OF MORAY.

By the Rev. Patrick Cheyne, M. A.

(Concluded.)

In the course of the same year, 1788, in which this resolution was solemnly adopted by the Scottish bishops, Mr. Jolly was removed to the pastoral charge at Fraserburgh, a small town in the county and diocese of Aberdeen. And here he spent the remainder of his life in most happy, but not profitless retirement. He devoted himself assiduously to the duties of the pastoral care, performing the public offices of the sanctuary every Sunday and on other festival-days, carrying out the system of the Church as far as the laxity of modern times would permit, and striving to realise it to himself personally; instructing the young, which he did systematically every Sunday; visiting the sick; counselling and directing all who resorted to him, as many did, for spiritual advice. His time was arranged with the most scrupulous exactness, so that every hour had its allotted occupation. He rose every morning at four o'clock, and having spent a considerable time in devotion, commenced his daily task, which was made up of study and prayer, varied only by the interchange of employment and pastoral visitation, or other ways of friendly intercourse with his flock. Of course it is only incidentally and partially that we come to know a good man's private methods of piety; and one of such deep humility and retiring modesty of character as this venerable man, was not likely to reveal his to the world—they were between God and himself in his own quiet cell; only we know that they were formed after the primitive model. His aim was to realize the spirit of the Church system; and he followed humbly and earnestly in her ways, observed religiously the vigils of the saints and other fasts, and kept Lent with great strictness, persevering in this course till his 70th year, when increasing infirmities obliged him to relax the severity of his observance.

"Although no man could be more observant of the divine precept with respect to private prayer, to avoid all appearance of ostentation, by entering into his closet and shutting the door, and praying to his Father which is in secret, yet the unrestricted intimacy which I had the honor and happiness of enjoying, as his assistant, for so many years, could scarcely fail to bring under my observation some particulars of his daily course of piety, the relation of which will, I trust, prove acceptable to the reader. Even in the exercise of private devotion, he was always averse to the use of extempore prayer, as tending, in his opinion, to excite that enthusiastic heat of the imagination, which he considered as inimical to the sobriety of true devotion. In our incomparable Liturgy, which was his daily companion, morning and evening, he ever found an inexhaustible storehouse of devotion; and frequently has he declared that the constant and regular use of it, so far from tending to produce, in a well-regulated mind, any feeling of coldness or weariness, was rather calculated to animate the heart with a continually increasing flow of pure and fervent devotion. In addition to the daily use of the Book of Common Prayer, I may mention, that the admirable collection of 'Devotions in the ancient way of Offices,' by Austin, reformed by a person of quality, (Mrs. Hopeton,) and published with additions by Dr. Hickes, was his constant and favorite manual, as it will be of all who are acquainted with the elevated tone of piety which it breathes—a spirit which, however fervent, is, at the same time, totally free from the slightest tincture of enthusiasm. . . . He was also partial to 'the Church of England Man's Companion in the Closet,' edited by Spinkes, and which was, in his opinion, a superior collection of prayers to the New Manual, published by the Society for Promoting Christian Knowledge, and he often expressed his wonder that that excellent Society had not given it the preference by inserting it on their list. To these may be added, certain Prayers, taken from the Apostolical Constitutions and Primitive Liturgies, and published in an octavo volume by Dr. Deacon, in 1734. I may be excused for subjoining, from this collection, two short but excellent collects, which the pious bishop was in the habit of using, the former on every Wednesday, and the latter on every Friday, throughout the year:—

"'O Lord God Almighty, who, to redeem lost mankind, didst deliver up thine only Son to be betrayed and sold, by one of his own disciples and familiar friends, into the hands of his most malicious enemies; grant me, by the help of thy Spirit, always to detest and abhor my own sins, which were no less the occasion of his death, than the traitor Judas; and mercifully grant also that I may never fall from thee, through covetousness, or any other temptation, after my having tasted of the good word of life; but that I may steadfastly persevere unto the end under all trials, in the fellowship of thy word and Spirit, and in the communion of all saints, through the same Jesus Christ our Lord. *Amen.*'

"'O God, who, at the price of thy only Son's last drop of blood upon the cross, hast won my heart from this life and all the goods of it, to the sole pursuit and hopes of thyself in eternity; possess, I beseech thee, and absolutely dispose of what thou hast so dearly paid for, mortifying me to the world, and confirming my courage to fight manfully under the banner of my crucified Saviour, that I may be able to stand the shock of all temptations, and nothing either in life or death may ever separate me from thy love in Him, my glorious Redeemer, who, with thee and the Holy Ghost, liveth and reigneth one God, blessed for ever. *Amen.*'

"On Friday also, which was specially dedicated to the cross of Christ, he generally presented unto the throne of grace Saint Augustine's affecting 'Recommendation of the Passion of Christ to God the Father;' 'Behold, holy Father, thy blessed Son,' &c.; and Saint Ambrose's 'Commemoration of our Saviour's Passion,' both translated and inserted in Sherlock's 'Practical Christian,' a book of devotions which was always at his hand. His memory was furnished with, and he habitually used, the short ejaculations for the different hours of the day in the Devotions of Bishop Andrews; and before commencing the perusal of any work of importance, he presented his solemn petition to God, for grace to enable him to convert it to his spiritual improvement. Let me also add, as instances of the uniform tenor of his piety, that he never entered into conversation with any of his friends without first mentally invoking the Divine blessing upon the person with whom he was conversing; a practice which he borrowed from the example of the saintly Herbert, who recommends and enforces it in his "Country Parson;" while, with Dr. Hammond, he occupied his walking intervals in bed in devotionally repeating the 51st Psalm; and such was the soothing effect produced by this employment of his thoughts, that he generally dropped asleep before he could arrive at the end of the Psalm." (Rev. Charles Pressley.)

It is very common to remark upon such methods of devotion as cold and formal. People in general have so little idea of living *by rule*, and prayer is so frequently regarded rather as the expression of feeling and emotion, than as the exercise of a habit, that they find difficulty in comprehending how the spirit and temper of devotion can exist and operate under what appears to them an unnatural restraint. But such things are formal only to those who are not practised in religion. Every thing must be formal to him who is only just turning to God, and for the first time seeking intercourse with Him; he must follow some method or other, if he would obtain any steadiness of aim; and whatever he does will at first seem a dry and formal duty. This is the penalty of past neglect. But it is quite otherwise with one "whom God has *brought up* in his steadfast fear and love," as he was graciously pleased to do with the subject of this memoir. In such a one the *spirit* of devotion is a divine quality growing up insensibly, wrought in the soul secretly and silently by the influence of the Holy Ghost; and the very forms, which appear to others constrained, are found to be full of life and grace, as having less of individual human agency, and consequently less artificial excitement, and leaving the soul more free to the divine work, which none can accomplish in us but the Spirit of grace. The piety of this eminent saint impressed itself upon his whole demeanor when engaged in the offices of religion, whether ministering at the altar, or uniting with the faithful as a worshipper in the courts of the Lord. His very mien and attitude indicated the deep devotion of the heart, and seldom failed to impress others with feelings of awe and reverence for the duty in which they were engaged. His religion was not one of emotion; it did not consist in frames and feelings, nor expend itself in words. It was wrought out and exemplified, through a long life, in acts of practical holiness, in deeds of love to God and to man. He was not only conscientious and consistent in the discharge of all the duties more peculiarly appertaining to his sacred office, but habitually performed extensive acts of charity to the poor. With resources so limited as to place him but little above the state of poverty, it may be just matter of surprise that he contrived, not only to collect a library such as few divines possess, but to have the means of answering the calls of want and misery, which he did largely and joyfully, as recognising in the poor the invisible presence of Christ himself. The true secret of his ability in this respect is to be found in his *self-denial.*

It may be supposed that the reputation he had acquired in the community to which he belonged, would naturally point him out as specially qualified for the highest office in it. Yet when it was proposed to raise him to the Episcopate under a regulation by which a bishop, when necessity requires, is provided with a coadjutor, his elevation was firmly opposed by the late Bishop Skinner of Aberdeen, to whose memory the Church in Scotland owes a deep debt of gratitude; and if any thing were needed, to show how steadily that venerable man, in every part of his administration as primus, looked with a single eye to the good of the Church, it would be found in this very opposition of his to the elevation of one whom the common voice pronounced worthy of the Episcopate. The primus looked not to the man, but to the propriety of the measure in the existing condition of the Church; and therefore he opposed it. His objections, however, were overruled, and Alexander Jolly was consecrated a bishop at Dundee, on the Feast of St. John the Baptist, 1796.

His elevation made no change in his mode of life or his pursuits, other than drawing him somewhat more frequently from his beloved retirement. He went on day after day, and year after year, in the same calm and unvaried tenor, drinking ever deeper and deeper at the pure fountains of Divine Wisdom in the Holy Scriptures and the Fathers of the Church; and, as the fruit of his religious study and self-discipline, constantly drawing nearer, in heart and mind, to the world invisible. He seemed, indeed, to be gathering only for himself. Many thought his great stores of theological learning were useless to the Church, as not being drawn forth, forgetting the higher benefits it derived from the holiness and the prayers of a living saint. His learning, however, was always ready and available when need required, though his modesty and reserve made him unwilling to appear as an author. In 1826, he was drawn out reluctantly to oppose the introduction into the Church in Scotland of low Calvinistic views of the sacrament of baptism, on which, till then, the clergy had unanimously held and taught the Catholic doctrine. The Bishop felt himself called upon to warn the people against the new error, in the excellent "Address," now reprinted. This was followed, in 1828, as part indeed of the same design, by "Observations on the Sunday Services;" and, in 1831, by the "Christian Sacrifice in the Eucharist." With the exception of a short treatise on the "Constitution of the Church," these were all the works which the Bishop ever prepared for the public. The infirmities of age were now increasing upon him, and he seemed to give himself up more earnestly to preparation for death. For a time he was withdrawn altogether from the external world, from which in heart he had been always severed: weakness confined him to his house, and obliged him to refuse admission to visitors. His end was striking and affecting, conformable to the tenor of his life, and such as it is believed the good man would have wished. He had lived with God and himself, and he died on the morning of the Feast of St. Peter, 1838, with none but God and good angels to witness his departure. His chaplain says, "When his attendant entered his chamber about seven o'clock, he found him quite dead; but as the body was still warm, it is supposed that the soul had taken its flight about an hour before. He was discovered lying in the most placid and easy posture, with his hands folded across his breast, and, from the serenity of his countenance, it is quite evident that he had died without any struggle or convulsion."

The remains of the bishop were, at his own express desire, deposited at Turiff in the grave of his brother, who had been cut off by an early and sudden death, and to whom he was fondly attached. As an instance of his affectionate nature, it may be mentioned, that on his last visit to the resting place of this loved relative, anticipating that his living eyes would look upon it no more, he had plucked a portion of the rank grass growing on it, which, after his decease, was found in his escrutoire carefully wrapped in paper, and on it written, "grass from my brother's grave,—'all flesh is grass, and all the goodliness thereof as the flower of the field.'" In the chapel of the little village has recently been erected a marble tablet with the following inscription:

This Tablet,
Erected by his surviving Sister,
Is sacred to the Memory
of
The Right Reverend Father in God,
ALEXANDER JOLLY, D. D., BISHOP OF MORAY,
Whose body sleeps in the Churchyard of this Parish,
Where he first exercised the ministerial office,
Having been Pastor of this Congregation from 1777 to 1788.
He was afterwards removed to Fraserburgh,
Where he lived as Priest and Bishop 49 years,
Pointing out,
By his faithful teaching,
The way of Heaven to those committed to his charge,
And leading them in it by his bright example.
Deeply learned in the ancient wisdom
Of the Church,
He taught his flock to adhere to the old paths
Of Catholic and Apostolic truth;
While by a life of holiness,
Devotion, and self-denial,
He gave to a declining age
A pattern of the primitive piety;
Living in a holy celibate,
He renounced the world
Without forsaking its duties;
Devoting his days and nights to preparation for Heaven,
He conversed with God in retirement;
And was taken to his rest,
When no mortal eye was near to witness
His departing moments,
Having been found on the morning of the Feast of St. Peter, 1838,
Calmly reposing in death,
R. I. P.
Born 1756, ordained Deacon 1776, and Priest 1777,
Consecrated 1796.

THE GOSPEL TRUST.

It is wholly impracticable to preach the truths of the New Testament, under views that shall render them entirely grateful to the corrupt heart, but by the entire prostration of their most essential points. The whole scheme of religion as there detailed, is rested upon the two great facts, that man is sinful by nature, and guilty by practice. These are the pillars of the Christian system, which, with the edifice of truth reared upon them, must be overthrown if we seek only to speak as pleasing men.

But, my young brethren, you are not so to speak. Both Scripture and the vows which you are to assume, prohibit all attempts to accommodate Christian truth by any species of change to the tastes, or prejudices, or sentiments of men, either to evade their displeasure, or to secure their applause. The favorable opinion of our fellow men, is an object, in many views of it, worthy of regard; but far be it from any one of you, to desire it at the expense of those momentous truths, which he is bound faithfully to preach, or purchase it at the risk of his salvation. His object must be, not to gratify, but to instruct and benefit the people. He must speak, "not as pleasing men, but God," who trieth the heart.

He is announced *positively*, the manner in which this solemn trust of the ministry is to be executed. He must speak as pleasing God. To do this, it is essential that the Gospel be preached plainly, earnestly, unreservedly, fearlessly, intelligently, affectionately, and in humble dependance on the Holy Spirit.

It must be preached *plainly*—not by refining on its positions, softening its declarations, or retrenching its mysteries,—not by reducing it to the level which the pride of some, the prejudices of others, or the sinful habits of the many would desire to see established as its standard. You will be bound by every consideration, by respect to the true interests of men, by desire for your own salvation, by the force of most solemn vows, by regard for the approbation of God, to preach the Gospel in all its fulness and simplicity—to place the offer of pardon and salvation on its true ground as the gratuitous gift of God through Christ, to be secured by men only through a living faith in Christ, open repentance towards God, and an unreserved conformity in inward temper and outward life, to the requirements of the Gospel. Never may you, through hope of man's applause, or fear of human censure, swerve from those instructions which you have received, or seek to engraft your own mere opinions on the Word of God. The solemn language of the Almighty to His Prophet of old, applies most aptly to the Christian minister, and should be well weighed by each of you: "Son of man, I have made thee a watchman unto the House of Israel,—when I say unto the wicked, Oh wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel xxxiii. 8.)

The Gospel must be preached *earnestly:* with a deep conviction on your part of its necessity to the salvation of your hearers, and with as deep anxiety that the same conviction may be established in their minds. This is the only proper and justifiable ground on which to vindicate your zeal and earnestness, in pressing the truths of religion on their notice. Every effort within the limits of your powers, you are bound to make, in order to rouse men from indifference, the lethargy of sin and worldliness, and to induce their acceptance of the proffered terms of life; without which, so far as we know any thing of a future state by the Gospel, they are undone for ever. Persuaded as you are of the truth of the Divine Word, and that the revelation made by Jesus Christ contains the only method which God has disclosed to this world for the restoration of His rebellious creatures to His favor, no earnestness within the limits of propriety can be too great in the endeavor to produce a similar conviction in the minds of those who hear you. For you urge the subject by the command of God, for the salvation of your hearers, and at the peril of your own eternal welfare.

Here will lie one of the main avenues to your future success as stewards of the mysteries of God. It is not boisterous declamation—it is not splendid imagery—it is not extravagant action—it is not flippant witticisms in the pulpit, that I am now urging. These may astound, may amuse, even may gratify some. They seldom win the soul to Christ. No! it must be heart speaking to heart; it must be one sin-burdened conscience guiding its suffering brother to the Cross of Christ; it must be the enlightened judgment overpowered with its own convictions of truth and duty, pressing upon intelligent but alienated and heedless minds, the deep and solemn arguments which have arrested and fixed its own determination to the path of God. In short, it must be the messenger of the Almighty, in the full consciousness of his own escape, through Christ, from the penalties and thraldom of sin, and of his admission to the grace and blessings of the Gospel, proclaiming as it were, from the very banks of the River of Life, to the thirsting, fainting, perishing multitudes around him, "Ho every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore should ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye the bread of life, and let your soul delight itself in fatness." (Isaiah lv. 1, 2.)

The Gospel must also be preached *unreservedly*—not withholding what is offensive to the fastidious taste of some, or mysterious to the haughty reason of others, or contradictory to the reigning fashions or customs of an evil world. On no point, whether of doctrine, discipline or duty, are you permitted to add or to detract, to soften or to conceal. Every precept must be enforced, unrelaxed from its native rigor. Every truth must be asserted, without attempting to hide its offensiveness, or blunt the edge of its application. Every ordinance must be set before men, without seeking to mould and modify it to suit defective or perverted views. You are to abide by your instructions, and to declare them freely and fully; the words of the commission are explicit, "Preach the Gospel."

Again, the trust must be executed *fearlessly*—i. e. with entire disregard of personal consequences, in whatever form they may come. St. Paul encountered them in the shape of persecution, imprisonment, stoning, and death. But, though such dangers have passed away, there is still some degree of evil report to be met in the discharge of this sacred office. The very nature of the office involves it. What is our business, brethren, but to remind men of neglected duties and positive sins, calling on them to repent and amend, forcing upon them the conviction of guilt and vileness in the sight of God, and their need of pardon through Christ, and of renovation by His Spirit; watching for the interests of souls, for whose salvation they are themselves often wholly reckless; warning against dangers, of which it is difficult to render them aware; urging duties to which they are averse; upholding the Gospel and Church of Christ against infidelity on one side, and heresy and schism on the other; and in regard to Christian professors, standing between them and the world, and firmly sustaining the claims of Christian consistency against the arts and seductions of this corrupt and corrupting scene? This is an office, the duties of which are seldom faithfully performed, without exciting some species of opposition, though it may proceed no further than to sneer at the fanaticism of the preacher, or to charge him with illiberality, sourness and bigotry. But however his instructions be received, fidelity to Christ, the vows of office, and regard to his own salvation, demand that he permit himself on no account to be deterred from an honest and fearless execution of the trust committed to him by the Almighty.

Still further, the Gospel must be preached *intelligently*. It is a system which agrees most fully with the soundest principles of reason, resting not on fancy, nor on feeling, but on the basis of eternal truth. Men are not required to enter blindfold, and grope their passage with uncertain and faltering steps along the narrow path of salvation. They are to be addressed as intelligent beings; weakened and corrupted, it is true, but still capable, under the gracious dispensation of Christ, of appreciating the claims, testing the evidences, and judging of the adaptation of the Gospel. The sinner is not to be drawn by illusion, any more than by force, into the way of life. The appeal is to his mind and to his heart. Who that reads the discourses of Christ and His apostles, can fail to perceive that they are characterized by a bold and manly sense, far removed from rhapsodies of enthusiasm on one side, and from the incoherences of ignorance on the other; so plain as to be comprehended by the lowest, so dignified as to be worthy the attention of the most refined and learned. It is the same character that must be impressed on the preaching of the Gospel now, in order to render it permanently successful. Men must be reasoned with as men—intelligence must meet intelligence. If apostles were inspired to fit them for the ministerial office, if supernatural qualifications were required in their days, if knowledge was so necessary that its light must descend from above to illuminate and prepare them for this work, can it be possible that in an age of much wider and more accurate information, and of deeper workings of the human mind, intelligence in the servants of the Cross is needed less? No, my young brethren, you may be plain, you may be earnest, you may be unreserved, you may be fearless in expounding the heart-searching truths of the Gospel, but you will preach in vain the unsearchable riches of Christ, unless you come, in dependance on the Spirit of God, with an intelligence and information correspondent to those rational faculties with which God has invested men, and through which alone you can appeal to them in the great work of calling them off from the follies and vanities of a perishing world, to the momentous concerns of an everlasting life. Be, then, throughout your ministry, men of diligent and prayerful study. Regard your present attainments in theology, whatever be their extent, as a starting point, not as a goal, in this race. Let me tell you, on the authority of hundreds who have gone before you in the ministry, that on the very first contact with the actual duties and responsibilities of the sacred office, there will burst upon you the conviction of how little you know, of how much you have yet to learn, in the very profession for which you now regard yourselves prepared. Over this vast territory, there hangs now a misty, hazy atmosphere of vagueness, which hides from the view of the youthful candidate its full extent and actual difficulties. But as experience shall disperse these mists, and reveal more fully to your eyes the rugged paths of truth, the intricate labyrinths of error, the impenetrable thickets of delusion, the dark forests of heresy, the arid plains of ignorance, the desolations of schism, the strongholds of bigotry, the rushing torrents of fanaticism, the frozen seas of apathy, and the gloomy morasses of corruption and crime, which make up this great field of ministerial labor, you will be ready enough, not only to cry out with the apostle, "Who is sufficient for these things?" but to shrink back in dismay at your incompetency in mind or information, to grapple with such work as lies before you. I say it, however, not to discourage and alarm, but to warn and admonish you, that the only remedy against utter despair, is study, prayer, and humble reliance on Him who has called you by His Spirit to this work, and who will, according to His promise, be with every faithful, studious and diligent minister, to sustain and bless him on earth, and reward his fidelity in heaven.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

THE POET'S SHRINE.

STRATFORD-ON-AVON.

What needs my Shakspeare for his honor'd bones
The labor of an age in piled stones,
Or that his hallow'd reliques should be hid
Under a starry-pointing pyramid?
What need'st thou such weak witness of thy name?
Thou in our wonder and astonishment
Hast built thyself a life-long monument:
For whilst to the shame of slow endeavoring art
Thy easy numbers flow, and that each heart
Hath from the leaves of thy unvalued book
Those Delphic lines with deep impression took;
Then thou our fancy of itself bereaving,
Dost make us marble with too much conceiving;
And so sepulchred, in such pomp dost lie,
That Kings for such a tomb would wish to die.

Milton, 1630.

Geoffrey Chaucer informs us, in his quaint rhymes, that it was customary in his time for devout persons to perform pilgrimages to Canterbury, for the purpose of visiting the shrine of Thomas à Becket. A far greater number of pilgrims in our day, inspired with reverence of another kind, journey to the ancient little town of Stratford-on Avon, to visit the shrine of a poet—the time-hallowed tomb of Shakspeare. They muster, it is true, with less parade than those goodly processions were wont, who departed with so much holy enthusiasm from the Tabard Inn, Southwark, in days of yore; yet the sincerity and object of the modern pilgrim is less vague and ambiguous than the ancient admirer or follower of Becket.

It was noon-tide when I set out from Warwick, upon my pilgrimage to Stratford-on-Avon, recalling at each step the lingering traditions of the bard. The sun shone bright and cheerful, the fields looked gay and beautiful, decked in their summer vestments, whilst every living object scattered over vale and meadow seemed to partake of the blithe and cheerful, though peaceful character of all things around them. From the road side I observed several larks rise quickly from the flower-decked hedges and fields, and soar up towards the pearly-looking clouds, singing as they ascended. The sky-loving minstrels seemed to assure me that these verdant meads and vales were once Shakspeare's boyhood haunts. I felt that I was passing over poetical ground, and it awakened in my mind many interesting and cherished passages in the multiform life and writings of the "Swan of Avon." When I arrived at the town, I sought out the Red Horse Inn, and was quickly ensconced in the celebrated little parlor of this redoubtable hostel.

As I sat musing quietly here, the distant sound of church bells awoke me from my reverie. It was Sunday, and the village bells were chiming for afternoon service:

The cheerful Sabbath bells, wherever heard,
Strike pleasant on the sense, most like the voice
Of one, who from the far-off hills proclaims
Tidings of good to Zion. *Charles Lamb.*

I arose and walked down to the church in which Shakspeare is buried, whilst these musical assistants of pious thoughts and sober meditations were stealing gently upon my ear. How I love these melodious agents, who invite us to prayers with a cheerful sound! for they seem to waft the tranquil spirit heavenward with the passing breeze, and banish all turmoil and disquiet from the troubled breast.

The church is an old time-worn fabric. The avenue of lime trees leading down to it, imparts a peculiar beauty and shaded sanctity to the building. Around the gray porch, the villagers, old and young, were collecting in little knots, and talking familiarly together. I strolled down to the river which flows at the foot of the old churchyard. After bathing my hands in the "soft-flowing Avon," and gathering a few pebbles from its clear margin, I retraced my steps and entered the church to attend service. How holy and quiet seemed the place, and how calm was the scene around me, as I took off my hat and stepped upon the foot-worn, time-dented stones, beneath the low Gothic door-way! I stood in the cool aisles of this doubly-consecrated temple! The charity children, composing the choir, were singing an old familiar hymn. The silver notes of the organ blended with their treble voices, and echoed among the venerable arches of the vaulted roof. A row of Sunday school boys and girls stood up like files of miniature soldiers near the entrance. The congregation presented a singular, yet pleasing variety, quite an illustration of the "Seven Ages." Here were assembled the aged patriarch, the gossiping old man and woman, the crones of the village, together with the little infant sleeping in its mother's arms; whilst many a "whining school-boy, with shining morning face," gazed at me as I followed close upon the footsteps of the sexton, who ushered me into a pew belonging to the authorities of Stratford. I took a seat in this magisterial, cushioned and lined oaken case, with no every-day feelings. Singular thoughts flashed across my mind during that hour. I felt that I was sitting near the grave of Shakspeare! It was an hour not soon to be forgotten, for there were sacred thoughts, blended with quickened emotions, excited by the scene around me.

This venerable structure is dedicated to the Holy Trinity. The interior is divided into a nave and two aisles, a transept, and a chancel. The nave is formed by six hexagonal pillars supporting pointed arches. The south aisle was rebuilt in the beginning of the fourteenth century by John de Stratford, Bishop of Winchester, and at the east end he founded a chapel to Thomas à Becket. The east end of one of the aisles is very curious and ancient. It contains a chapel dedicated to the Virgin Mary. The monuments of the Clopton family occupy it now, over whose relics hang banners and escutcheons, so venerable that they are perishing with age alone. This is a highly interesting and singular nook. Shakspeare is buried in the chancel, a most ancient part of the edifice, built in the fifteenth century by Thomas Balshall, warden of the College of Stratford. This portion of the building has recently undergone a complete repair, and has been restored as nearly as possible to its original beauty by a committee of gentlemen composing the "Shakspearian Club." The bard's remains have been well preserved. Beneath the bust, which composes part of his monument, are these lines, supposed to have been written by Ben Johnson:—

Indicio Pylium, Genio Socratem, Arte Maronem
Terra Tegit, Populus Mæret, Olumpus Habet.
Stay Passenger, Why Goest Thou By So Fast
Read If Thou Canst, Whom Envious Death hath Plast
Within This Monument, Shakespeare With Whome
Quick Nature Dide: Whose Workes Doth Deck ys Tombe,
Far More Then Cost; Sich All yt He Hath Writt,
Leaves Living Art, but Page to Serve His Witt.
Obitt Ano Doi., 1616, Ætatus 53, Die 23 Ap.

Over his ashes, near by the monument, on the north side of the chancel, is seen the flat stone bearing his own inscription:—

Good Friend for Jesus Sake Forbeare,
To Digg the Dust Enclosed Heare;
Blest be ye Man yt Spares Thes Stones,
And Curst be He yt Moves my Bones.

It was proposed at one time to remove his ashes to Westminster Abbey, but a better taste prevailed, and they remain here, religiously guarded by his townsmen. The remains of Shakspeare's wife and beloved daughter Susanna, are also buried here. Beside these, the tomb and quaint effigy of Shakspeare's old friend John Combe, is pointed out to the visitor as a great curiosity. There are several mural monuments, of considerable beauty as well as antiquity, ranged about the church. The church was shown to me by the son of the old sexton who was wont to feel so much pride and satisfaction in showing it to visitors during a long life.

These offices are hereditary in the old world, and the son appeared in this instance to manifest all becoming elation of heart at holding the keys of this ancient sanctuary by right of descent. He likewise fills the situation of parish clerk, and I can vouch for his responding the "Amens" most audibly and with good emphasis. His sire, who loved to gossip about Shakspeare, David Garrick, and the Stratford Jubilee, sleeps quietly with his fathers in this venerable churchyard, where so many generations and so many of his contemporaries slumber with him. An Album is kept here for visitors to record their names: but many, not satisfied with transmitting their obscure autographs to posterity, have perpetrated much miserable poetry and other sudden flights of fancy, neither edifying nor instructive, upon its unoffending pages.

And here, in this interesting and tranquil spot, sleeps the immortal Shakspeare! at whose simple shrine pilgrims from all quarters of the globe have come to do reverence. How truly has Milton said of him, that his honored bones needed not "the labor of an age in piled stones," or required to be "hid under a starry-pointing pyramid!" No! his time-honored dust and the few relics remaining of him is sufficient, without the aid of a pompous mausoleum. His works constitute his most enduring monument, which will survive this "solemn temple, the gorgeous palace, and the cloud-capp'd tower."

Many persons who visit the antique tomb of Shakspeare, scarcely know how to express by hackneyed epithets, a proper respect for his memory. They wish to bring some offering,

"An odorous chaplet of sweet summer buds,"

to crown his bust with—to repay by outward respect the homage they feel due to his mighty intellect—to utter their grateful sense of the deep pleasure derived from the fountain of his inexhaustible genius. But they are silent—lost in thought, or inwardly express their varied, fluttering sentiments. It should be so. Reverence, when deep felt, is noiseless—subdued. It is too full for empty words. We can never repay by passionless, soulless outpourings, our deep acknowledgments for the bard's bright gift "of thoughts that glow, and words that burn." We know there is a load of obligations due his memory for the many hours of weariness or solitude he has lightened or rendered happy. In moments of joy, his pages have sent the gay current of our blood dancing through the veins with a more animated, soul-like feeling in it: and we thank the bard for it. How often has his poetry, like fairy music, floated over our senses, or swept over the memory even like the mighty rushing of some noble river! And we have held our breath, and felt as if we were entranced—our frame has quivered with delighted awe—suspense has enwrapt us in unutterable pleasure. To every object in boundless nature or peerless art, his master-hand has imparted a Shaksperian coloring, gorgeous, sublime, chaste, exquisite, or beautiful, as the subject required. Human passions—affections—hopes—fears or sorrows; all are laid bare, excite our wonder, and call forth love or sympathy. The sweet imagery of nature that lies around us, or about our daily path—the fairy landscape, the woodland grove, the sunny dell—or the vast depths of the unfathomed sea—are strangely revealed. Cloud-land—the unsubstantial, ethereal shadow of a painted dream, and the firm, tangible, breathing substance we fancy we can grasp and cling to, stands before us. The gathering pageantry of his self-created characters crowd around us, as we stand over his grave—some in the awful, phantom-like majesty of the murdered King of Denmark—others, arrayed in the gossamer hues of Titania and Ariel, float to the sound of enchanted music on the golden edge of a dissolving cloud. We see as many shapes as Puck assumed; that "merry wanderer of the night;" and we flit in imagination over

> "dell, forest, or mead,
> By paved fountain, or by rushing brook,
> Or on the bleached margent of the sea."

Can we cancel then our obligations to the Bard of Avon, by costly gifts laid upon his shrine, or relieve the burthen of our heart's gratitude for the rich "honey of his music," by feeble praise? We feel that we cannot repay it, otherwise than by offering up our humble thanks and adorations to the Great Giver of that god-like intellect which gave token of the source from which all gifts do proceed. And to Him alone should we render praise for endowing Shakspeare

> "With such large discourse,
> Looking before and after;"

for this quintessence of precious dust, which has filled the world with wonder and applause. In this way the shrine of Shakspeare may be the means of exciting and elevating the mind of the pilgrim with far more devout and holy feelings than were ever excited at the tomb of Thomas à Becket at Canterbury, by those pilgrims whom the pen of Geoffrey Chaucer has immortalized.

As I was departing out of the chancel of this venerable edifice, after a minute inspection of its curious tombs, effigies, and escutcheons, I was recalled for a moment by the worthy scion of the ancient sexton. Discovering me to be an American, and interested in the manners and customs of the old world, he invited me to be present at a wedding, which was to take place in the church on the following day.

I now stood without the walls of this venerable building, and lingered about its consecrated burial ground: for the words of Fuller, the Church historian, at that moment occurred to me:—"To smell to a turf of fresh earth, is wholesome for the body, no less are thoughts of mortality cordial to the soul." Indeed, to loiter within a rural churchyard on a calm summer's evening—to ponder and muse over aged and mossy head-stones and osier-bound graves, where the sweet-scented thyme and rosemary perfumes the air—is a soothing pleasure to the mind. In a retired nook of the churchyard was a new-made grave. A couple of grave-diggers leaning upon their spades and mattocks, were awaiting a funeral with charasteristic listlessness; whilst a few rustic-looking children stood hand in hand hard by, impatiently wondering when the expected burial would take place.

Presently the funeral train appeared, slowly moving towards the church. It was attended by a number of fair and youthful girls, dressed entirely in white. The deceased had been evidently one like themselves, as these interesting looking mourners denoted. As Shakspeare's spirit seemed to imbue and pervade every thing here in my mind, I fancied this faded flower of Avon to have been one of those poetical creations of the poet's mind, and expected to behold her obsequies marked with

> "virgin crants,
> Her maiden strewments, and the bringing home
> Of bell and burial."

I could observe the funeral procession for some distance before it entered the yard, and noticed the hushed stillness of each passenger, whose thoughts for some moments—at least until the train had passed by—gave token of a moment's sober-mindedness as he reflected casually upon his own mortality. True, the sight of a funeral does, or ought, always to awaken sober reflections in the mind: nor can repetition or unacquaintance with the departed, stifle these involuntary emotions from springing up within us. The beautiful words of the burial service, now broke the stillness which reigned over the churchyard: those consoling words, breathing the very soul of pathos and sublimity. Whosoever hears them, hears with awakened sensibilities, and feels and acknowledges their sacred import, and excellence. Those thrilling words at length died away with the summer's breeze,—the mourners departed,—and earth slept with earth, ashes with ashes, under the protecting shadow of the venerable Church of the Holy Trinity. D.

(To be continued.)

For the Churchman.

ON THE WORD "ACCOUNT."

"It is very common in our old divines to refer to the case of Onesimus in the Epistle to Philemon, v. 18, as an apt illustration of the doctrine of *imputation*. Thus, Archbishop Usher: '*Account*; the word is used in the Epistle to Philemon, where St. Paul saith, *If he hath wronged thee, or oweth thee aught, put that on mine account.* [τοῦτο ἐμοὶ ἐλλόγει"] A man's sin being thus put on CHRIST's account, he is accepted of GOD as freely as if he had never offended him. Now this is done by transferring the debt from one person to another; so that we see this imputation of sin to CHRIST, AND OF CHRIST'S RIGHTEOUSNESS TO US, is most necessary. It must be so; and if there were no testimony for it in Scripture, yet *reason* showeth that there can be no righteousness but by GOD's acceptation of us in CHRIST, as if we had never sinned.' Here is a transfer, not of the debt of future *obedience* on the part of Onesimus to his master, Philemon; but of the debt of *punishment or satisfaction* for *past disobedience.* Thus, IMPUTATION OF RIGHTEOUSNESS FROM CHRIST TO THE SINNER, AND the transfer of our account of guilt and debt of satisfaction to him for past disobedience, in no sense involves the transfer of our debt of obedience for the future," &c. *Bishop of Ohio's Charge, App.* p. 137–8.*

This passage affords a curious illustration of the mode of reasoning employed by certain theological disputants. It seems to me, Mr. Editor, that when a creed has been once adopted, some divines, new as well as "old," will, to support it, abandon the plainest principles of logic, and press into their service texts which but five minutes' reflection would convince them could only be used to their disadvantage.† Here we have a very simple case. The apostle tells Philemon, that if Onesimus has injured him or is indebted to him, *he* wishes to be considered the responsible person. Onesimus is to be pardoned, and his apostolic benefactor will make satisfaction for the wrong, and pay the debt. Prudent expositors, men who are accustomed with discrimination to compare Scripture with Scripture, would maintain, I doubt not, that this case, to a *certain extent*, furnishes an apt illustration of the satisfaction of CHRIST who is the substitute for sinners; "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." But not so our authors. They uphold the doctrine of a "reciprocal imputation," and in order to provide themselves with an appropriate illustration, they must offer violence to a text to which none but a Procrustes ought to think of applying the screws. What *is* the doctrine of "imputed righteousness?" Is it not that the merits of CHRIST are entirely made over to us if we believe; "that most perfect *obedience* and righteousness which he performed to GOD for us being made over and reckoned ours?" Is it not that our sins are remitted, *and* that "we are accounted to have performed that very righteousness itself in CHRIST?" And how, let me ask, were St. Paul's good deeds made over to Onesimus? He liquidated the debt, and made reparation for the injury. But does it follow from this that all the righteous acts which he had ever done, were in addition to the merits of his Saviour, (for if he were justified by CHRIST's imputed righteousness, those merits were actually his,) made over to Onesimus? Does it follow that Onesimus, besides being freed from debt and restored to Philemon's favor, was accounted righteous according to the standard of the *Pauline* righteousness? I trow not. Let us be careful, then, lest we wrest the Scriptures to our sorrow, and do irreparable injury to our souls. There may be a zeal of GOD which is not according to knowledge. And if we sin wilfully after we *have* received the knowledge of the truth, there remaineth no more sacrifice for sins. GOD will take away our part out of the book of life; and in the record of our transgressions, it will be *laid to our charge*, that we had been blessed with the organs of vision but saw not; that we had been endowed with the faculties of hearing and reflecting, but heard not, and understood not; that the Gospel had been hid to our souls because we had been lifted up with pride, and had fallen in consequence into the condemnation of the devil. Brethren, I count not myself to have apprehended, said the apostle, when expatiating on that subject which always warmed his bosom, the righteousness which is of GOD by faith; we, said he, through the Spirit, do *wait* for the hope of righteousness which is by faith, and this faith worketh by love. *Gal.* v. 5, 6. *Phil.* iii. 13.

C. R.

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* Let the reader omit the words which I have distinguished by small capital letters, and he will find that the remainder makes very good sense. The Rt. Rev. author of the Charge seems to think that the expressions "faith counted for righteousness," "righteousness accounted," and "we are accounted righteous," are equivalent. But much confusion will certainly ensue if we do not weigh the terms. Men may be accounted§ righteous, or just,—that is, treated as such, and still may not have an infinite righteousness, such as the Saviour's, imputed or made over to them. In the latter case we might be tempted to exclaim, in reference to all the justified on earth, "Gods have come down to us in the likeness of men." When it is said that Abraham's faith was counted for righteousness, it is plain, from St. Paul's use of the phrase, that "righteousness" signifies a state of acceptableness—Abraham, on account of his faith, was actually acceptable to his Maker. The Bishop is strenuous for faith as an "instrument." I cannot conceive, however, how faith can be *counted* for righteousness in his sense of the terms, and still as an instrument *lay hold* on righteousness.

§ The Latin word in the eleventh article is *reputamur.*

† Your paper of August 8, 1840, furnished an example in Prov. xvii. 15.

For the Churchman.

Mr. Editor,—A few days ago I picked up a small work bearing, on the back, the inscription "Woods on Infant Baptism." In perusing it I was much pleased to find that, in the main, it contained matter calculated to do good. But that which rivetted my attention most, was the author's copious quotations from the fathers for the purpose of sustaining his positions. Noticing this immediately produced the thought, how very grasping anti-episcopalians are at every thing which speaks favorably for their own theories and practices! But so soon as we cite these very authorities in support of Episcopacy, they are worthless. Ignatius is too voluminous in favor of Episcopacy, therefore "the shorter epistles of Ignatius are unworthy of confidence as the genuine works of the father whose name they bear," and this "is the opinion of many of the ablest and best judges in the Protestant world." But does this father answer the end of tearing down Unitarianism?—"the great body of learned men consider the smaller epistles of Ignatius as, in the main, the real works of the writer whose name they bear." Dr. Woods uses very properly the fathers to aid him in maintaining Infant Baptism; and, to show their value, gives some cogent reasons—reasons that we urge when we adduce the same fathers as testimony for Episcopacy. I will give you an extract: and in order to show how his arguments make for Episcopacy as well as Infant Baptism, I merely request that our friends will read *Episcopacy* for *Infant Baptism* wherever it occurs.

"My position is, that the fathers, from whom I have made citations relative to the practice of Infant Baptism,* are credible witnesses: that they were under the best advantages to know whether the practice had prevailed from the days of the apostles, and accordingly, that their testimony on the subject is entitled to entire confidence. In different circumstances, and in different countries, they stand forth as witnesses, that Infant Baptism* had been the uniform practice of the Christian Church from the beginning. Although they lived at different periods, they were all near enough to the time of the apostles to obtain correct information respecting a practice like this. In their own time the practice was universal. They tell us it had been so from the beginning. Some of them could have been quite ready to deny this, if they could have found any reasons for doing so. But they unite in declaring, that the practice had been universal in the Christian Church from the time of the apostles. Should any one say, there might have been a change, and the Baptism of Infants* might have been introduced afterward, either gradually or suddenly; I would ask where is the evidence of this? Even if all, who lived at the time, had been united in such a change, it could not have taken place without leaving some clear proof of the fact; some traces, which would have been visible to those who succeeded. But it is in the highest degree improbable, that all who lived at the time of such a change, would be united in it. And if they were not united, there must be some evidence of the disunion; some traces of the controversy of disagreeing parties; some account of the remonstrances of the more conscientious and faithful against those who were unstable, and who wished to make unwarrantable changes, and of the arguments of such innovators to justify themselves against the charge of corrupting the simplicity of a Christian institution. But where is the evidence of the change supposed? Where do we find any traces of it? What declaration, or suggestion, or allusion is there, in any written history or in any tradition, making it certain, or in any degree probable, that such a change ever took place? Who ever heard of the contention of parties on this subject; of the remonstrances of the faithful, or the apologies of innovators? Now if the early Christians had among them any of the vigilance and zeal of those who, in modern times, have denied Infant Baptism*; how could the Baptism of Infants* have been introduced without exciting dissatisfaction, complaint, and opposition? Take the Baptist Churches now existing, and distinguished for their piety and zeal, in Great Britain, in America, or in India: Should any of these Churches attempt to introduce Infant Baptism,* would not a loud voice be quickly raised against them? Would they not be obliged to encounter arguments too many, and opposition too decided, to be either despised or forgotten? Now turn to the primitive Churches. If they did not consider Infant Baptism* a divine institution, why did they not lift up their voice and array their arguments against it, when it was first brought into use? We have very ancient and particular accounts of controversies and heresies on a great variety of subjects, both doctrinal and practical. How happens it, that we have no account of the heresy of the Pedobaptists,† and no account of any controversy with them? If we may judge from what has appeared in modern times, we should think that there are few subjects more likely to excite attention than this, and few subjects on which the disagreements of Christians would be more likely to be attended with warmth, or more likely to be remembered."

"These arguments are sufficient to show the value of the argument from Ecclesiastical History. The testimony of the early Christian writers in favor of Infant Baptism,* as the uniform practice of the Church, is worthy of full credit, and, as the circumstances were, affords a conclusive argument that it was a divine institution. And I well know, that an argument like this on the opposite side, would be quite as much relied upon by those who deny Infant Baptism,* as this is relied upon by us. If they could but make it appear by citations from Ecclesiastical History that the Churches, immediately after the time of the apostles, were united in rejecting Infant Baptism,* and that this continued to be the case for more than a thousand years, without the exception of a single church or individual Christian who pleaded for the practice; would they not earnestly seize this fact, and confidently rely upon it, as an unanswerable argument against Infant Baptism?* I would seriously propose this view of the subject to the serious and impartial consideration of those who differ from us on the question at issue. Let them remember how much writers on their side have labored to show, that Infant Baptism* was not the universal practice of the early Christian Churches; and how much stress they have laid on the least shadow of evidence, that primitive Christians, in any instances, did not baptize their children.‡ Now if they could produce clear evidence that there were many such instances; especially, if they could make it appear, that Christians in general were not accustomed to baptize children;‡ if they could produce one plain declaration, or even the slightest hint, from Origen, from Augustine, or from Pelagius, showing that Infant Baptism* was not practised by the first Christian Churches, and that no order or tradition in favor of it was ever received from the apostles,—or even expressing a doubt on the subject; would they not hold this to be an unquestionable proof against Infant Baptism?* And would not their confidence in such a conclusion rise to the highest pitch, if they could make it appear that, when Infant Baptism* was first introduced, earnest and repeated remonstrances were made against it, as a dangerous innovation? But as the proof from Ecclesiastical History is wholly on the other side, and shows clearly that Infant Baptism* was the uniform practice of the Church in the ages succeeding the apostles; and as no want of genuineness in the works referred to, and no want of clearness or fulness in the testimonies which they contain can be pretended: with what candor or fairness can my Baptist brethren deny the force of this argument in favor of Infant Baptism?"*

Again:—"It is on such evidence as this," (alluding to "Eusebius and to other uninspired writers,") "that we rely for the support of those sacred books which are the basis of our faith, and which teach us what are the doctrines and precepts and rites of our religion. And why should we not rely on their testimony, in regard to the manner in which a religious rite was understood and applied by the Churches, in the first ages of Christianity? Why should we not confide in them as credible witnesses of a fact, which they had the best opportunity to be acquainted with, and no temptation to misrepresent?" Pages 134, 135, 136, 137, 138 and 139.

And may I not justly ask, with what candor or fairness can my "Presbyterian as well as Baptist brethren deny the force of this argument in favor of Episcopacy?" The fathers give more ample testimony in behalf of Episcopacy, than they do in support of Infant Baptism; and, therefore, if they are of such value in maintaining Infant Baptism, they are of greater value in sustaining Episcopacy. C. A. F.

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* The word "Episcopacy" is here interlined in the manuscript over the words "Infant Baptism," and also in every other place where they occur. As this would be somewhat inconvenient for the printer to arrange, and in order that the reader may as readily keep in mind our correspondent's request, we have adopted a substitute for his plan by affixing an asterisk to the words in each instance.

† For "Pedobaptists," *read* Episcopalians.

‡ For "baptize their children," *read* inculcate Episcopacy.

THE CHURCHMAN.

SATURDAY, AUGUST 28, 1841.

PLAIN SERMONS; *by Contributors to the Tracts for the Times. In two volumes.* New York: J. & H. G. Langley, 57 Chatham-street. 1841.

It is with sincere pleasure that we announce the fact that these volumes, which have been printed for some time past but kept back in consequence of the state of the trade, are at length published and ready for delivery. And we must be permitted to add, that the thought that we have been in some degree instrumental in bringing them before the American public, is one which affords us unmixed satisfaction.

Two or three of the sermons have been already inserted in our columns; and more of them would have been inserted but for the use which was made of the copy in our possession for bringing out the present edition. Our opinion of the sermons has already been given. In the Tracts, Church principles are brought out as results which are preceded by elaborate investigation, and fortified by arguments and authorities; a mode of treatment rendered necessary by the neglect into which these principles (which in this country and in Scotland have been felt to be the life of the Church) had, to a great extent, fallen in England, but which unhappily has imparted to the Tracts somewhat of a controversial aspect. In the Sermons under consideration these results are assumed as the basis of ministerial instruction and of the diversified application of the Holy Scriptures to the daily habits of the Christian Life. In the Tracts, Church principles have been asserted and maintained with a depth of learning and power of reasoning which have vindicated them from the ridicule of a superficial philosophy, and gained for them the respect of the world. In the Sermons, a test is supplied for discovering the practical efficacy of these principles in the ministrations of the pulpit, in imbuing the members of the Church with courage in the hour of temptation, with patience in suffering, with a chastened fervor in devotion, with prudence in the conduct of life, with a contempt for the fascinations of the world, with simplicity of faith, with the energy of hope and charity, with reverence for holy things, with all, in short, that helps to form the heavenly-mindedness which may be justly expected of those who, admitted by baptism into the kingdom of GOD, "have their citizenship* in heaven." The Tracts have made Church principles respected by the few, the Sermons will make them beloved by the many.

If the Tracts have been well received, much more may we anticipate that the Sermons will receive a cordial welcome from pious and devout Christians. They will lead to no controversy, for there is nothing polemical in them; but they will find their way into our parishes and families, and help to build up their readers in the principles of the Gospel of CHRIST, as held and dispensed in the Church of CHRIST.

There is one thing on the face of the American edition of these Sermons which invests them with an importance which does not belong to an anonymous and irresponsible publication: and that is, the strong recommendation of the Right Rev. Dr. Onderdonk, the bishop of this diocese, who not only recommends the Sermons for private and family reading, but authorizes the use of them by lay-readers in his diocese.

Despite of all the denunciations against the "Tracts for the Times," we sincerely believe that they have tended, and will increasingly tend, to promote unity in the Church. If they have dwelt strongly on the excesses of the Reformation, and have pointed out defects in the Church of England which it were desirable to have supplied, they have also inculcated the duty of patience under existing evils, and have strongly deprecated rash and unauthorized attempts at restoration. From High Churchmen, indeed, a restless and innovating spirit is not to be feared, nor have the Tracts in any way tended to excite it. On the other hand, the influence of the Tracts in correcting the pruriency and waywardness of loose Churchmanship, is matter of universal acknowledgment; and if opposition be of the essence of Low Churchmanship, it is gratifying to see that opposition directed no longer against *essential principles*, but against *non-essential rites and opinions*, which High Churchmen may earnestly advocate in theory, but which, for the very reason that they are not essential, they would never wish to see incorporated in the Church system, unless with the spontaneous approbation of the whole Church.

In illustration of these remarks we might appeal, among many like things, to the editorial matter in the two last numbers of the Episcopal Recorder; in the former of which the wish is expressed that the Methodists might be brought into the "Catholic Church," and in the latter of which the editors "cheerfully concur" with the Churchman in the belief, that as "the Methodists had no sufficient reason *for breaking the unity of the Church*, therefore the proper way for them *to repair their schism, is by an open, manly, and unconditional return to her communion*;" and in the further opinion, that no sectarians should be recommended to enter the Church, *who are not convinced of her divine institution.*

So long as there is this agreement at the core, and things deemed essential by some are not treated as non-essentials by others, the differences which may exist in relation to matters which their warmest advocates have not raised to the rank of essentials, can never make wounds more than skin deep. It is differences respecting *principles* and *divine institutions*, which have shaken the peace of the Church; those which relate merely to opinions and ecclesiastical usages are not much to be dreaded. As to Popery or Romanism, or that ground which is truly distinctive of the Church of Rome, we have not yet seen, either in Tract No. 90 or in the last number of the British Critic, any thing which approximates it.—Men will find out, by and by, that it is something more than "a paper wall" which separates us from Rome. Indeed, we have never had any fears of Romanism. The Tracts may lead some "stragglers," men of ardent feelings and weak judgment, to Rome: but should the time come when their principles and suggestions will be consistently and practically adopted and carried out, the Romanists, both priests and laymen, would renounce their schism and their pseudo-Catholicity, and return in large numbers to the unity of the Church. This the Romanists themselves well know: see the Catholic Herald's evasive notice of Dr. Mason's most admirable tract on "Catholic Unity."

The "Plain Sermons" are well calculated, we think, to further this end, and we take much pleasure in appending to this notice Bishop Onderdonk's firm and full recommendation of them.

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"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of NewYork.

NewYork, June 14, 1841.

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* Phil. iii. 20. The original is πολιτευμα, which in the authorized version is vaguely rendered *conversation.*

For the Churchman.

New York, Col. Coll., August 16, 1841.

Mr. Editor,—In your last week's editorial strictures on the recent proceedings of the Board of Trustees of the General Theological Seminary, I find my name, through some clerical error, connected as—mover—with a resolution which was *not* penned by me. The resolution passed by the Board, and as given by you, was prepared by the Right Rev. the Bishop of Western New York as a substitute for mine, which was not acceptable to the Board.

The Bishop's resolution is correctly given by you, and ran as follows: "Resolved, That this Board and Seminary are not responsible for the ministerial acts, in administering the sacraments, of the individual professors of the Seminary, and that such acts do but express the opinions and views of the individuals concerned." Upon this your *personally* discourteous comment is: "What to make of Dr. M'Vickar's resolution—to say what it means, or what it does not mean, is utterly beyond our power." And to this you add, in similar tone, towards the whole Board of Trustees, "It is right to suppose that a resolution emanating from so able and dignified a body must have *some* important meaning: but as the meaning of the present resolution is involved in obscurity, would it not be well for the Board, at their next meeting, to take means to republish it, with the accompaniment of an exposition or notes by one or more of the Professors?"—Now in the absence of the Right Rev. mover, whose words are not lightly to be charged with utter want of meaning, permit me, as its seconder, to explain this resolution to "The Churchman," and thus remove from the minds of its readers the unfavorable impression your words must naturally excite, of a great want of wisdom in the Right Rev. fathers of our Church, and especially in their management of our highest Church Institution. Nor would I yet trouble you in this matter, but for the *official* weight popularly given to your editorial judgments, in addition to the high *personal* confidence so justly reposed in your learning and fearless sincerity. Were these the sneering words of an enemy to the Seminary, they might be passed by in silence, as the result of ignorance or prejudice; as those of a professed friend, and true Churchman, they cannot; but must, for the sake of the Church and the Seminary, be either retracted or explained. As a member of that Board, then, as well as individually, (my name being thus prominently connected with such censure,) I demand it at your hands, and ask the insertion in your columns of this personal letter, in order that your readers may have, under a responsible name, some explanation of that action of the General Theological Seminary, which you thus hastily teach them to contemn as utterly meaningless—or rather hold up to them as a fit butt for ridicule. Under these views and feelings I write.

Now the meaning of the resolution is obvious, it seems to me, as words can well make it—at least to a candid mind—and as exact in terms as is necessary for one of *simple negation*: for it asserts nothing but *mere non-responsibility*—that is, that the Seminary is not chargeable with the ministerial acts of its individual professors, in matters beyond their professorial duties. To enumerate every such act, (on the simple absence of which you found your harsh criticism,) was deemed needless. The language of the resolution, while it conveyed the principle, naturally confined itself to the class of cases that had called it forth, which related to the administration of one of the sacraments. That the resolution should have been prefaced by an explanatory preamble, I agree with you, Mr. Editor; and myself moved such introduction, but it was negatived by the Board, as being both needless and invidious. *Needless*, however, it seems now not to have been; and if *invidious*, let those bear the blame who now call it forth.

The circumstances of that case, which in the opinion of the majority of the Board called for this public "abnegation"—having been first published through the medium of your columns in a letter from the Rev. professor himself—cannot, of course, be unknown to you, nor, I think, the doubtful feelings of many Churchmen as to the propriety of it. The baptism in the open river, within sight of a consecrated church, of two matriculated students, by the youngest professor of the Seminary, scarcely domesticated within its walls, and without any the slightest communication on the subject with the Dean, its resident presiding officer—was deemed by the Board at large an act of such professorial indiscretion, if not of academic irregularity, as to call for some notice on their part. It was re-opening on his private judgment what higher ecclesiastical authority had for the Seminary at least ruled—the fact of their baptism. As canonically admitted candidates, their valid baptism was implied in their bishop's certificate, on the faith of which they had matriculated; and as received communicants, it had also the sanction of their minister's authority. However then the fact might be, it was evidently a question not to be opened in the Seminary on individual discretion, but referred or remanded for decision, as the case might be. It was in evidence too before the Board, that the ecclesiastical authority of the General Theological Seminary was popularly implicated in the act, both within and without the Church, as sanctioning the clear error of the uncanonical or at least unrubrical *place* of baptism, as well as other dubious questions relating to its administration then and there. Under these circumstances the Trustees, in fulfilment of their trust, felt themselves called on to enter a "disclaimer" of all such responsibility; not as laying down any new or dubious position—not as sitting in judgment on the *ministerial* acts of its professors—but simply by an explanatory resolution to remove a *popular* misapprehension, which construed such matters to be within their jurisdiction; and thereby was operating, or might operate, through individual indiscretion, to the prejudice of the institution.

Such were the simple facts of the case, and such the ground of the Board's action in it. The resolution was penned by one Bishop, voted for by at least one other, (two, I believe,) and carried by a large majority of clerical and lay trustees. This resolution, Mr. Editor, I seconded, as being, in my judgment, the *second best* course of action. The resolution moved by myself was, however, of another bearing; and as you have chosen (rather studiously, it seems) to connect my name with the Trustees' action in this matter, I give you *my* view of what that action should have been: My resolution (I speak from memory) proceeded *affirmatively* to condemn the act, but then simply as a question of *Seminary discipline*—as a matter not of *rubrical* but of *academic* obedience—on the ground that the spiritual guidance of the Church's matriculated students in its General Theological Seminary, was a matter *not* entrusted to the junior professor's discretion; but until further action, that it must be considered as vested in the Dean and clerical members of the Faculty,—to whom, therefore, the junior professor should have referred the question. This resolution, as going on the position which the whole history of the Christian Church, I think, conclusively bears out, that ministerial education necessarily involves the spiritual care of its candidates—and therefore, that a Theological Seminary is, "ipso facto," *a cure of souls*—on this ground, I say, the resolution involving it was not approved by the Board, and the substitute of Bishop De Lancey, confining that action to a simple disclaimer of their individual acts, took its place.

But to return: Touching that resolution thus stigmatized by you, Mr. Editor, as utterly beyond your comprehension, I would now ask, *first*, whether, under the facts now stated in explanation, it appears to be so utterly without meaning? *Secondly*, whether those same facts were not *fully* known to you, and the connection of the resolution with them, at the very time that you penned its stultifying condemnation? And *lastly*, whether, as a Churchman zealous for the cause, and proud of our noble institutions, you deem such sneering language touching them, in your influential paper, to be *right*, as a matter of conscience; or *decorous*, as a matter of propriety; or *edifying*, as a matter of influence? For my own part, I must say, that my judgment of condemnation of such language is not to be changed even by the high opinion I entertain of the talents, and virtues, and sound Churchmanship of the editor of the Churchman.

I am, respectfully and truly,
Your friend and brother,
JOHN M'VICKAR.

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REMARKS.—We are very sorry that Dr. M'Vickar, for whose personal and official character we have always felt, and have always on fitting occasions, and with great sincerity, expressed the highest respect, should think our remarks "*personally* discourteous." How were they so? Because we called the resolution by his name? In this we followed the published proceedings, and should have called it Bishop De Lancey's had he been reported as the mover. Because we said we could not understand it? But Dr. M'Vickar himself allows that the resolution *needed* "an explanatory preamble;" and therefore the declaration that we could not tell what to make of it, as it appears in the minutes and without a preamble, was, we think, perfectly natural, and nowise expressive of "*personal* discourtesy" towards its author. Most certainly nothing of the sort was intended.

We called the resolution Dr. M'Vickar's, merely because he is reported in the proceedings as the mover of it; and so far were we from "studiously" connecting his name with it, that we *studiously endeavored* to speak of it as an expression of the Board, (which it really is,) and not merely of the mover. "The Board here tells us," is the expression which we use in the outset; and all the remarks which follow are made to bear on the Board, and the Board alone.

Here we should have closed our remarks but for the queries of Dr. M'Vickar, which our respect for him does not permit us to pass over in silence.

To the first query then we answer, that the resolution, as it stands on the minutes, still appears to us to be either unmeaning or ambiguous; and we are pleased to see that Dr. M'Vickar himself so far agrees with us in this opinion as to allow that the resolution required "an explanatory preamble." Viewed, however, in connexion with the explanation which Dr. M'Vickar has given—a connexion, be it carefully remarked, which the Board itself formally repudiated by the very act of rejecting the explanatory preamble—the resolution would then have appeared to us to convey a censure on one of the Professors, unjust in itself, and unworthy of the body from which it would have emanated; unjust, because the action which would have been reflected upon was lawful in itself, and one of the expediency of which the agent was the proper judge; unworthy of the Board, because that would then have been done covertly and obliquely which, if done at all, ought to be done openly and directly. Dr. M'Vickar's original resolution is plain and unequivocal; and had the Board been prepared to sanction and able to sustain it, there would have been no reasonable ground of complaint. As, however, the Board rejected this, it had been better, as it strikes us, instead of resorting to the generally unfortunate and ambiguous plan of compromise, to decline all action on the subject.

The latter part of the resolution, viewed in connexion with Dr. M'Vickar's explanation—a connexion, however, which the Board have in effect disclaimed—would have appeared to us particularly exceptionable. For the Board would then be made to declare that baptism by immersion is "an act which does but express the individual opinion and views of the Professor" who administers it; a declaration, as it seems to us, unjust either to the Professor or to the Board. For if the act were understood to express *an individual* opinion, as, for instance, that immersion is exclusively obligatory, or that it is generally to be preferred, such a construction, we are confident, would be unjust to the Professor. Or if it were understood as justice to the Professor requires it to be understood, merely to express the opinion that immersion is lawful, and, under the sanction of the rubric, allowed to be used in compliance with the wishes of weak and scrupulous consciences, then the Board, by referring to this as *an individual* opinion, would have been unjust, we apprehend, to themselves; the opinion being, it may be presumed, theirs as well as the Professor's, since it is one which is clearly sanctioned by the Church. For the rubric permitting immersion would indeed be a dead letter, if a clergyman may not, under any circumstances, avail himself of its permission, without subjecting himself to the imputation of holding either erroneous or singular opinions.

To the second query we reply, that the facts respecting the baptism were known to us so far (and only so far) as they were published in our paper; but we did not know whether the resolution was or was not meant by the Board to bear on those facts and to cast blame on the Professor. On this point we wished for more information than is contained in the minutes; and we are happy to learn from Dr. M'Vickar's fuller statement of the proceedings, that the Board did *not* intend, as is sufficiently evident from their rejection of the explanatory preamble, that their resolution should have a personal and invidious bearing.

To the third query we decline to reply, because it charges us without, we are sure, any intentional discourtesy, with "sneering" language towards a body for which we have a high and sincere respect. Unsuitable and reprehensible our language may have been; but any feeling akin to contempt, much more to such quintessence of contempt as is concentrated in *a sneer*, was the farthest possible from our mind. For the rest, we deem it superfluous to say to any person, and especially to one who, like Professor M'Vickar, unites with the piety of the Christian the liberal accomplishments of the gentleman and the scholar, that the disapprobation of a resolution of a Board of Trustees, is no proof either of discourtesy to the mover or of disaffection to the institution which the Board represent.

P. S. As Dr. M'Vickar refers to "the *official* weight popularly given to our editorial judgments," it may be proper to add, that the opinion of the bishop of this diocese (for we suppose that the word *official* is meant to imply his sanction) respecting the present resolution, or the facts referred to in connexion with it, is utterly unknown to us. We have looked at the resolution simply on its own merits, and without consultation with, or reference to, any other person. We take this occasion to repeat, what we have again and again said, that our editorial remarks neither affect, nor are entitled to, any consideration or influence whatever, except so far as they approve themselves to the reason and good sense of our readers.

THE GOSPEL TRUST. *An Address to the Students of the General Theological Seminary of the Protestant Episcopal Church in the United States. Delivered at the Eighteenth Commencement, in St. Peter's Church, New York, June 25,* 1841. By WILLIAM H. DE LANCEY, D. D., *Bishop of the Diocese of Western New York.* Geneva, N.Y., printed by Stow & Frazee, Main-street. 1841.

We can hardly imagine any thing more in unison with the feelings which the occasion was fitted to inspire, than this Address of Bishop De Lancey. We see in it the workings and natural expression of one who is deeply impressed with a sense of the awful responsibilities committed to his charge, and is striving intelligently, feelingly, and successfully, to communicate to others the sentiments of which his own heart is full. We commend the extracts which we have made from the Address, on our first page, to the attention of the serious reader.

RELIGION AND THE STATE; *or Christianity the safeguard of Civil Liberty*: by Rev. Dr. SCHROEDER. Flushing, 1841.

This is an oration delivered before the members of St. Paul's College and St. Ann's Hall, at St. Paul's College, College Point, N. Y., on the fifth day of July last. We have been doubly glad to receive it, first for the excellent matter which it contains, and next as it gives us an opportunity of expressing the interest which we feel in the institution over which Dr. Schroeder presides. We have not had the pleasure of being present at St. Ann's Hall on any public occasions, but we hear from various quarters the most flattering testimonials to the economy of its interior arrangements, to the abilities of its teachers, and to the adaptation of every thing in and about it to promote the comfort and improvement of its pupils. No pains or expense is spared to render the institution all that parents could desire for the education of their daughters. The apt qualifications of Dr. Schroeder for the delicate and responsible task to which he has devoted himself, have been frequently described to us by those on whose judgment we could rely in warm terms of eulogy.

The present oration has an exuberance of style which the writer would probably have in some measure retrenched before a graver and more severe audience, but which could hardly have failed of effect in rivetting the attention of the young. It makes out a really strong case in proof that religion, and particularly the Christian religion, has been formally, repeatedly recognized and declared by our general and several of our State governments; sustaining the position by a valuable collection of facts, some of which were new to us. In support of our opinion, we refer particularly to an extract which will appear in our next week's paper.

CONSIDERATIONS ON MARRIAGES PROHIBITED BY THE LAW OF GOD. *By the Rt. Rev.* H. U. ONDERDONK, *D. D., Bishop of the Diocese of Pennsylvania.* Philadelphia: J. Harding, Printer. 1841.

We have delayed a notice of this pamphlet in hopes of being able to give an analysis of its argument; but we again find our columns preoccupied. We can therefore only commend the pamphlet to the attention of our readers, as an able elucidation of a subject which has attracted much less attention than it deserves. "Public sentiment," the author remarks, in reference to the subject indicated in the title, "is fast relaxing."

"Mr. Dwight says, (Hebrew Wife, p. 55,) 'I have known two instances of marriage between an uncle and niece, and have heard of one between a half brother and sister.' There are cases of a man's marrying his wife's daughter, of another marrying his uncle's widow, of another marrying three sisters in succession, and many of marrying a wife's sister or niece. The law on this subject, in some of our States, is a further (an awful) indication of the laxity of public opinion. In Pennsylvania, a man may marry his brother's wife, his uncle's wife, his niece, his wife's niece, or sister, or even her mother, and perhaps his half sister. And Mr. Dwight exclaims, (p. 71,) 'are the good people of the State of New York generally aware that, in their State, it is lawful for a man to marry his aunt and his niece, by blood; as well as his father's wife, his son's wife, his wife's mother, his wife's daughter, and his wife's sister: all forbidden even by Mahommed, and several of them by the laws of heathen Rome?' The evil is enormous, and unquestionably on the increase. Such legislation is disgraceful—and our Church ought no longer to bear the responsibility of remaining silent. Let her instruct her members, how her 7th Article bears upon this important subject.

Our readers, (of musical taste,) we are assured, will be pleased to learn, that a full supply of that fine piece of sacred music, by Dr. Boyce, "Te Deum and Jubilate," is now for sale by the publisher, Mr. J. A. Sparks, at the office of the Churchman, No. 111 Nassau-street.

NEW AGENT FOR THE CHURCHMAN.

Jared Hurlbut, Hartford, Connecticut.

From the Gospel Messenger.

DIOCESAN CONVENTION.

On Tuesday last, 17th, Bishop De Lancey held an ordination in Trinity Church in this city. Morning Prayer was read by the Rev. E. H. Cressey, of Lockport, assisted in the lessons by the Rev. D. Shepard of the diocese of New York. The sermon was preached by the Rev. J. A. Bolles of Batavia. The persons admitted to the priesthood were the Rev. B. W. Stone, the Rev. Hobart Williams, and the Rev. Stephen Douglass, Deacons. The candidates were presented by the Rev. Dr. Rudd, who with the Rev. Dr. Shelton, and the Rev. Lucius Smith, assisted the bishop in the administration of the Holy Communion. In the evening the Rev. Mr. Van Ingen read prayers, assisted by the Rev. Mr. Douglass who read the lessons, and Dr. Shelton preached. It was gratifying to find that so many of our brethren, both clerical and lay, had arrived in such good season for the enjoyment of the services.

The Annual Convention opened on Wednesday morning.

The clergy assembled at the room of the editor agreeably to invitation, and thence, in their robes, proceeded in a body to the church, and if we are correctly informed, there was a strong expression in favor of such an evidence of regard for "the natural decency of things."

Morning Prayer was read by the Rev. Mr. Van Ingen, assisted in the lessons by the Rev. Mr. Hawks, of Buffalo. The sermon by the Rev. Dr. Hale, President of Geneva College, was in good keeping with the usual efforts of that gentleman, and we hope he will permit us to lay it before our readers. The bishop was assisted in the Holy Communion by the Rev. Eli Wheeler, Rev. Mr. Croswell of Auburn, and the Rev. Mr. McCarty of Oswego.

One thing struck us with peculiar force in the services of the morning: it was the fulness of the responses, evincing the power of our liturgy, when those who love it, join in it with the fervor that we remarked on this occasion. We are very sure that all must have perceived a thrilling and powerful emotion through the whole audience. Why should it not be always so? Any congregation can, if they will, utter the responses as fully and fervently as was done on this occasion; and let every Churchman, every Churchwoman, every Churchchild—all who have been admitted into the fellowship of Christ's religion, think of their duty in this respect; and let one and all, dismissing the morbid and mistaken modesty which confines the voice in the sanctuary *to a whisper*, resolve to open their mouths boldly and devoutly in the services of the Church on earth, and thus, though at humble distance, imitate the example of those who in the Church triumphant are represented as *crying*, of course loudly, as they chant the service before the throne.

After divine service the Convention was called to order by the bishop. The call of the roll of the clergy, and for the certificates of the lay representation, having been had, an adjournment took place till 3 o'clock P. M.

3 o'clock, P. M.

On the opening of the Convention, it appeared that lay deputies from 34 parishes were present, and that there were present 52 clergymen entitled to seats. As our paper is going to press, we are not able to state the number of clergymen belonging to the diocese and not entitled to seats, nor can we now give the names of all our Rev. Brethren from other dioceses who afforded us the gratification of their presence.

The Rev. Dr. Proal was re-elected Secretary, and announced that the Rev. Mr. Eigenbrodt was selected as his assistant.

A committee was appointed to take into consideration the subject of providing a residence for the Bishop of the Diocese.

The bishop then delivered his annual address, which though occupying a full hour in the reading, was full of interest. We shall lay it before our readers next week.

The Convention then adjourned to Thursday morning.

Want of time compels us to delay further notice of the Convention till our next.

A LEAF FROM BISHOP CHASE'S JOURNAL.

Since the June Convention of 1841.

June 22. Tuesday. Went to Peoria. No steamboat. Staid at Jones's prairie, 7 miles from P.

23. Wednesday. Set off in my wagon alone to go to Rushville, where I had appointed to preach and commence my routine of duty. At night arrived at Lewiston, 50 miles.

24. Thursday. Lost my way and went to Vermont. Came across the woods to Rushville, and arrived at good Mr. Worthington's before dark.

25. Friday. Visited several persons and preached in the evening.

26. Saturday. Preached again to a full congregation.

27. Sunday. Preached three times, performing morning and evening service and administering the holy communion, and baptized one adult and one infant. Large congregations and very attentive. Their church is consecrated, and if a minister could be found of zeal and piety, the parish would *not* die, but live.

28. Monday. Preached at Mount Sterling, on faith, which believes in God's word for the past, on his promises for the future, and always has something to do for the present, just as Abraham, Noah, and all other patriarchs did.

29. Tuesday. Called at Clayton. The landlord would take nothing for refreshments, though they were good and he is poor. He and his pious wife have a little son whom they believe God hath given them to give to the Lord. Oh that God would put it into the heart of some holy person to educate him at Jubilee! Arrived at Columbus in the evening and preached.

30. Wednesday. At 5 o'clock baptized a child and preached.

July 1. Thursday. Rode to Mendon, twelve miles. Preached, and baptized one and confirmed one.

2. Friday. Rode to Warsaw, twenty miles. Preached, and baptized one adult and three children.

3. Saturday. Rode to Quincy, 25 miles, and preached in the evening.

4. Sunday. Preached twice, administered the holy communion, and confirmed six persons.

5. Monday. Went again to Columbus—preached once, baptized one child, and confirmed four persons.

6. Tuesday. Travelled 24 miles, and preached in the evening at Mr. Cheney's.

7. Wednesday. Ten miles to Pittsfield, in Pike county. Preached, and administered the holy communion and confirmed seven persons.

8. Thursday. Rode to and crossed the river Illinois and proceeded to Winchester. Preached in the evening.

9. Preached at Jacksonville.

10. Saturday. Preached in the evening.

11. Sunday. Preached twice, administered the holy communion, and confirmed 7 persons.

12. Monday. At 3 set off with three pupils for Jubilee College. Wagon quite crowded with luggage. Rode 15 miles and stopped at a farm house and staid the night.

13. Tuesday. The warmest day ever known—horses nearly melted and ready to drop down. Came near the Sangamon river, and was told upon inquiry that the water was low and that there was good crossing at the ford, on a sandy bottom. We came in sight of it, and thought all was right, as there were wagon tracks leading down to the water's edge; but we had mistaken the ferry for the ford. The bank was somewhat steep, and the horses going swiftly down, we were overwhelmed, and found ourselves up to our necks in water; the wagon capsized; and the bolt which attaches the double tree to the tung coming out, the horses cleared themselves from the carriage and swam across the river. The luggage was afloat in all directions, but we succeeded in securing it and righting the carriage. The boys being skilled in the art of swimming, crossed the river to catch and bring back the horses. These were again put to the wagon in the water and steered down the river to the fording place, where we should have crossed. That night we recrossed the Illinois river and slept at a little place within 6 miles of Lewiston. The next day we arrived home, and the two following Sundays I preached twice in Jubilee chapel and heard my children chant the praises of God's redeeming love on the organ given me by my good friend Mr. H. Erben, of New-York. So endeth the journal leaf.

After remaining at home less than a fortnight, Bishop C. set out on the 27th of July on another tour to Springfield, 70 miles south of Peoria. He expected to return this week, and would proceed to the north without delay. He intends being present at the General Convention to be held in New York in the fall, having, as he informed us with permission to state the fact, received a present of eighty-five dollars from Hungerford parish, Va., to bear his expenses thither. It may be interesting to his friends to know that this venerable prelate will be 66 year-old next December, and that he appears to retain all his faculties unimpaired. A journey of 100 or 1000 miles, is undertaken by him as readily now as when he entered upon manhood. It may also be interesting to know, that the improvements on Jubilee hill are going on with spirit, so far as the funds obtained for the purpose admit of. The saw mill belonging to the college is running briskly; the crops in the neighborhood are very fine, and every thing seems to indicate prosperity.

It must, however, be confessed that the donations which have been made to that institution are nearly expended, and without further aid the improvements must stop. If, on the other hand, the Church will afford the assistance which Bishop Chase's sacrifices demand, he will have the pleasure of seeing finished one of the first institutions of the Episcopal Church in the world.

We may also mention that the first part of the memoir of this indefatigable minister, which is published under the title of "Reminiscences of Bishop Chase," is just from the press and in the hands of the folder. It will appear in quarterly numbers, after the manner of the Quarterly Reviews, each number to contain 120 pages, the price 50 cents.—*Peoria Register.*

GENERAL THEOLOGICAL SEMINARY.

Proceedings of the Board of Trustees at their Special Meetings in November and December, 1840; *and at their stated Annual Meeting in June,* 1841.

(Continued.)

The Report of the Dean of the Faculty was read, and referred to the Committee on the State of the Seminary.

"Seminary, June 21, 1841.

The Dean of the Faculty for the present year, in compliance with the 6th Chap. of the Statutes, respectfully reports to the trustees as follows:

An inspection of the interior of the two buildings has satisfied him that the comfort of some of the residents make certain repairs necessary, and most probably some whitewashing and painting. To what extent this may be required, he supposes can best be ascertained by a Committee, accustomed to matters of this sort, who may form a judgment after a proper examination. Some of the walls are in bad order; also, several of the locks, bolts, stoves, and grates need repairing. Some of the flues require stopping up, in order to prevent the smoke, or gas, rushing in from other rooms. Nos. 19 and 27, in the west building, are particularly inconvenient on this account. The back door in the entry should have a weight attached to it. Some of the window sashes in both buildings need refitting. In the east building, No. 4, the plaster has fallen from the ceiling. The door of No. 8 requires some repairs, and the room wants a new grate. The pump of one of the cisterns is out of order.

In the room occupied by the Janitor there is no closet; and, as the recesses on the sides of the chimney afford very convenient places for making, at a very small expense, such necessary appendages to a residence, the propriety of accommodating the present meritorious occupant is respectfully suggested.

The houses of the professors do also need some repairs and painting. The roofs leak considerably, and several of the windows and fastenings of the doors require attention. Nothing has been done to the house occupied by the undersigned during the five years of his residence in it.

Respectfullly submitted, by

Samuel H. Turner,
Dean of the Faculty."

A communication from the Janitor was read, and referred to the Committee on the State of the Seminary.

Rev. Dr. Anthon gave notice that he should, to-morrow, offer a resolution on the subject of the annual intermediate examination of Students.

An invitation was received from the "Associate Alumni," and accepted, to be present at Divine Service and the preaching of their annual sermon, on Wednesday evening next, at 8 o'clock.

Pursuant to an order of the Standing Committee, certain accounts of Professor Ogilby—the same being for a portion of the expenses incurred by him in furnishing his lecture room in the Seminary—were laid before the Board; and, on motion, were referred to the Committee on the State of the Seminary.

Resolved, That a Committee of five be appointed to inquire concerning existing vacancies in the Board of Trustees.

The following gentlemen were appointed by the Chair:

Bishop Whittingham; Drs. Lyell, Barry, Shelton, Dorr.

The Board adjourned.

June 22.

The Board met.

Present,—Right Rev. Bishops Onderdonk, of New York, De Lancey and Whittingham; Rev. Drs. Barry, Berrian, Milnor, Lyell, Taylor, M'Vickar, Dorr, Shelton, Boyd, and Smith; Rev. Messrs. Brown, Forbes, Harris, Pardee, and Higbee; Messrs. D. B. Ogden, T. L. Ogden, Johnson, Harison, Nicklin, Newton, Wells, Lawrence, and Smith.

The minutes of the last meeting were read and approved.

The Report of the Finance Committee was read, as follows:

"*To the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

The Finance Committee report, that the property of the Institution consists of

Two hundred Mechanics' Bank shares, which cost		$5,350 00
Bonds and Mortgages of sundry persons upon property in the city of New York; and two bonds, one given for the endowment of a professorship, and the other in part endowment of a scholarship,		81,500 00
Temporary Loan, so called, being note given for completion of permanent fund for the gradual increase of the library,		800 00
Ground rent in arrear,		85 00
Balance of cash in the Treasurer's hands,		743 09
Total,		$88,478 09
From which, deduct the following, viz: the Scholarships,		
Warren,	2,500 00	
Bishop White,	2,500 00	
Bishop Hobart,	2,500 00	
Bishop Kemp,	2,575 00	
Bishop Croes,	2,000 00	
Bishop Claggett,	198 50	
North Carolina,	2,948 22	
Thomason,	2,075 00	
Wainwright,	2,500 00	
Rhinelander,	2,000 00	
Peter Roosevelt,	2,000 00	
St. George's Church,	2,000 00	25,796 72
The endowment of the "St. Mark's Church in the Bowery Professorship of Ecclesiastical History,"	25,000 00	
The permanent fund, to be for ever held in trust for the benefit of the library,	6,000 00	
The contributions received towards the endowment of a Professorship of Pastoral Theology and Pulpit Eloquence,	356 87	—57,153 59
There remains of capital, the income of which is not specially appropriated,		$31,324 50

The securities remain the same as in last year's report.

The expenses of the ensuing year, as far as they can be anticipated, are estimated as follows, viz:

Salaries to professors, librarian, and janitor,		5,750 00
Interest on scholarships, including the four founded by the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York,		1,694 90
Insurance of buildings and library,		144 37
Taxes for the year 1841, say		225 00
Interest on the library permanent fund,		360 00
Incidental expenses, say		550 00
Assessment for paving 21st street, between 10th Avenue and Hudson River,		580 00
Organ for the chapel,		450 00
Total,		$9,754 27
To meet which there are,		
Interest on above mentioned securities and stock,	5,813 00	
Rents and arrears of rents,	1,350 00	
Balance now in the Treasurer's hands,	743 09	—$7,906 09
Leaving a deficiency of		1,848 18
To which there ought to be added for restoration of capital taken for current and other temporary expenses during the two past years,		3,300 00
Making the total estimated deficiency about		$5,148 18

The matter of the assessment for the sewers in Twentieth street is yet undecided.

All which is respectfully submitted.

Wm. H. Harison, *Treasurer,*
Wm. Johnson,
James N. Wells,
G. C. Verplanck,
Isaac Lawrence.
} Committee.

New York, 21st June, 1841."

The Report of the Faculty, presented yesterday, was, on motion, referred back to the Faculty for re consideration.

(*To be continued.*)

From the Christian Witness.

Appointments by the Bishop.—The bishop has made appointment to be on Sunday, the 29th, in Ashfield; on Monday and Tuesday, the 30th and 31st, in Lanesborough; on Wednesday, Sept. 1, in Pittsfield; on Thursday, the 2d, in Lenox and Lee; on Friday, the 3d, in Stockbridge; on Saturday, the 4th, in Great Barrington; on Sunday, the 5th, in the morning in Great Barrington, and in the afternoon in Van Deusenville; on Monday, the 6th, in Otis; on Tuesday, the 7th, in Blandford; on which day it is expected that the Rev. Henry H. Bates will receive priests' orders; on Wednesday, the 8th, in Springfield.

NOBLE CONVERSION FROM POPERY.

The *Leipsic Gazette* states that the Prince of Lucca has recently been converted to Protestantism, a circumstance which has created great sensation at Rome, and throughout Italy.—*Church Intelligencer.*

Mr. Gilmour's "Unity of the Church," is an impressive and forcible essay on a subject which will, we trust, attract more and more the anxious attention of all Christian denominations, and, not the least, members of the Church itself.—*British Critic.*

DIED,

On Monday, the 23d instant, after a short but severe illness, Theodore A. Swords, Esq., Counsellor at Law, eldest son of James Swords, Esq., of this city.

MARRIED,

At St. John's Chapel, on Wednesday morning, 25th inst., by the Rev. Dr. Berrian, Edward H. Van Winkle, M. D., to Miss Catharine A., eldest daughter of Thomas N. Stanford, Esq.

CALENDAR.

AUGUST.

24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

SEPTEMBER.

5. Thirteenth Sunday after Trinity.
12. Fourteenth Sunday after Trinity.
15. }
17. } Ember days.
18. }
19 Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

An adjourned meeting of the Board of Managers will be held on Tuesday afternoon the 31st inst., at 5 o'clock, at the Church Depository, 28 Ann street.

Wm. H. Bell, Secretary.

ST. STEPHEN'S CHURCH.

The regular services of this Church will be resumed on Sunday next, (to-morrow.)

LADIES' FAIR.

The Ladies of St. Peter's Church Sewing Society will hold their Annual Fair, in the village of Peekskill, on Wednesday and Thursday, the 1st and 2d of September, in aid of their Church.

The steamboats Columbus and Kosciusko go direct daily, at 7 A. M. and 3 P. M. The attendance of the friends of the Church is respectfully invited.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The missionary thankfully acknowledges the receipt of the following liberal and timely donation:

From an Episcopalian, by the hands of Thomas C Butler, for objects of charity, $50. Benj. Evans, Missionary at Large, 360 Broome St.

August 26, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St Matthew's ch, Jersey City, N J, $2; a lady of Trinity ch, New Rochelle, N Y, $5; members of St John's ch, Troy, for Greece, through the Rev R Cox, rector, $14; H P Baldwin, Detroit, Michigan, $8; offerings of Trinity ch, Columbia, South Carolina, to August 1, per Rev P I Shaw, rector, viz—for foreign mission, $52, for Greece, 6—$58; Missionary Society of male Sunday school of Christ ch, Georgetown, D C, for Mardin, $30; offerings of St Helena ch, Beaufort, S C, Ladies Missionary Association, for Greece 129—monthly offerings same church, for foreign missions, 113, from same church, for Africa, 27—$269; through the Rev R B Claxton, rector, from St Stephen's ch, Wilkesbarre, Pa, for Africa, collection July 4, 1841, $21 12; for Greece, collection August 1st, 21 92, foreign missions, part of collection, $6 95—$50. Total, $436.

J. Smyth Rogers, Treasurer.

New York, August 17, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From "An Episcopalian of Wisconsin," $2. St Paul's ch, Sing Sing, Rev Charles H Halsey, rector, $10. Total, $12.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, August 26, 1841.

CHURCH DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending August 26, from the following individuals, viz.

Bell & Entwisle, Alexandria, D C, with remit; Rev G B Engle, Baldwinsville; Rev Benj Hutchins, Albion, Ill; Rev George Fish, Richmond, Ind; W A Seaver, Batavia; R S H George, Phil; Rev S R Johnson, Lafayette, Ind; P M at Chester, Vt; P M At Gambier, Ohio; Rev N E Cornwall, Southport, Con; W D Wilkinson, Somerville, Tenn, with remit; Rev John Brown, Newburgh; P M at Louisville, Ky; Rev J L Clark, Waterbury, Con.

Packages have been forwarded from the Depository during the fortnight ending August 26, as follows:

To Rev L J Hull, Milwaukie, Wisconsin Territory, care of Mr L J Higby, sent to Howard's Hotel; Rev S R Johnson, Lafayette, Ind, sent to Lee, Dater & Miller; A E Miller, Charleston, per ship Calhoun; C Stimpson, Boston, per Harnden's Express; Rev R B Van Kleeck, Troy, sent to West & Brigham; C W Carmer, for Sunday school at Schuylkill Haven, Pa, sent to Wetmore & Co, 81 Vesey street; Rev J L Clark, Waterbury, Conn, care of Mr S W Hull, sent to Franklin House.

SCRIPTURE AND TRADITION.
BY BISHOP HOPKINS.

A SERMON preached at the ordination of Ten Candidates for the Diaconate, in St. Paul's Chapel, New York, on the 3d Sunday after Trinity, June 27, 1841, by John H. Hopkins, D. D., Bishop of the Diocese of Vermont. Price 12½ cents, $10 per hundred. This valuable sermon was published by the Class, and is offered at the above *low* price, in order that it may have a general and extensive circulation. Orders respectfully solicited by the publishers,

DEAN & TREVETT,
121 Fulton-st.

Dean & Trevett, having taken the store 121 *Fulton-street*, will continue the Printing and Publishing business, and keep constantly on hand, a general assortment of Books and Stationary, Prayer Books, and Church publications, which will be furnished at the lowest prices.

They respectfully solicit the support of their friends and the public. Aug 28.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 26 St. Mark's Place.

MRS. M. L. MITCHELL'S Boarding and Day School for Young Ladies, at 26 St. Mark's Place, will be re-opened on the tenth of September next.

New York, Aug. 21—3t.

ASTORIA INSTITUTE
FOR THE EDUCATION OF YOUNG LADIES.

Rev. J. W. Brown, A. M., Rector.

THE next session of this Institution will commence on Monday, 13th of September. Applications for admission to be addressed to the Rector at the Institute. For Circulars apply to J. A. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co. 152 Broadway; and H. & S. Raynor, 76 Bowery.

Aug. 28

DR. BERRIAN'S FAMILY PRAYERS.

A NEW Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin roan, for sale at the Church Depository,

28 Ann-street.

Where also may be had,

Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works, &c. Aug 28—2m.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 168 Henry-street,

FIRST DOOR BELOW CLINTON-STREET.

MISS SAGAR & MISS BALLOW will re-open their School on Monday, the 6th of September. Circulars containing a full statement of the principles on which the school is conducted, the course of instruction, terms and references, may be obtained on application. Aug. 28

MRS. KING'S BOARDING AND DAY SCHOOL

For the Education of Young Ladies,

No. 24 White-street, New York,

WILL re-open on Wednesday, the first of September, 1841. All the branches of a sound and polite education are taught, including the usual routine of English studies, together with Drawing, Painting, Music, French, Netting, and fine Needlework.

Professor King gives a lesson in Elocution, every day.

Circulars of Terms may be had at the Seminary, and at the Bookstores in Broadway. Aug. 28—2t

KING & FEEKS'
CLASSICAL AND ENGLISH SCHOOL,

639 Broadway, near Bleecker-street.

THE Principals invite the attention of Parents and Guardians to the particular airy and healthy situation of their Rooms, (7 in number,) their commodiousness and convenience of arrangement; in which respects they believe advantages are offered that are not surpassed in the city.

The Government of the School, though sufficiently strict to insure the greatest general assiduity and emulation, is nevertheless, as much tempered with paternal forbearance, as is consistent with due regard to the lasting interest of the youth committed to their charge.

Terms per Quarter.

Book Keeping, (extra.)	$2 50
Geometry, Trigonometry, and the higher branches of the Mathematics, (extra.)	2 50
Latin and Greek, with the English and Mathematical course,	15 00
French and Spanish, each,	5 00
Drawing and Painting,	5 00
Stationary,	50
Music, (extra.)	1 00
Junior Class.	
Spelling, Reading, Writing, and the Elements of Arithmetic and Geography,	7 00

J. W. Thomson, A. M. Instructer in the Classical Department.
A. Pestiaux, Instructer in the French Department.
Ramon Garbayo, Instructer in the Spanish Deparment.
Edward Purcell, Instructer in Drawing and Painting.
G. H. Clark, Assistant in the English Department.
W. B. Bradbury, Instructer in Music.

The Principals respectfully refer to the following Gentlemen:

Hon. I. L. Varian, A. & G. Arnoux. Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.

Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canada, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.

Aug. 28—12t.

NEW THEOLOGICAL BOOKS
FROM ENGLAND,

RECEIVED per late arrivals, and for sale by the Importers, D. APPLETON & CO., 200 Broadway.

Remains of the late Reverend Richard Hurrell Froude, M. A. Fellow of Oriel College, Oxford, complete in 4 vols. 8vo.

Documentary Annals of the Reformed Church of England, being a Collection of Declarations, Injunctions, Orders, Articles of Inquiry, &c., from the year 1546 to 1716, with notes, historical and explanatory, by Edward Cardwell, D. D. 2 vols. 8vo.

Ecclesia Anglicanæ, Ecclesia Catholicæ, or the Doctrine of the Church of England consonant to Scripture, Reason, and the Fathers. In a discourse upon the Thirty-nine Articles. By Wm. Beveridge, D. D., Lord Bishop of St. Asaph, in 2 vols. 8vo.

The Cathedral, or the Catholic and Apostolic Church of England, third edition, beautifully illustrated, 1 vol. 12mo.

Good Thoughts in Bad Times, Good Thoughts in Worse Times, Mixt Contemplations in Better Times. By Thomas Fuller, D. D. To which is added, the Cause and Cure of a Wounded Conscience, a beautiful volume, 12mo.

The Practical Christian, or the Devout Penitent. By R. Sherlock, D. D. Edited by the Rev. H. H. Sherlock, M. A. 1 vol. 18mo. Oxford.

The True Church of England—Man's Companion in the Closet, or a Complete Manual of Private Devotion, collected from the Writings of Archbishop Laud, Bishop Andrews, Bishop Ken, Dr. Hicks, Mr. Kettlewell, Mr. Spinckes, and other Divines of the Church of England; a new edition with a preface, &c., 1 vol. 18mo. Oxford.

(*List to be continued.*)

Aug. 28.

A CLERGYMAN OF THE EPISCOPAL CHURCH,

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.

Aug. 21.—tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane-street, opposite the Park.

Rev. Aldert Smedes, Rector.

THIS School will be re-opened on Monday, the 5th of September.

Terms for boarding pupils, $250 per annum; with the usual extra charges.

Aug. 21. 4w.

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

CHURCH MUSIC.

JUST PUBLISHED, AND FOR SALE BY
J. A. SPARKS, No. 111 NASSAU-STREET,
A "MORNING SERVICE," VIZ.
TE DEUM AND JUBILATE, (IN A.)
By Wm. Boyce, Mus. Doct. Circ. 1760,
Adapted to the Liturgy of the Protestant Episc. Church in the United States.
With an easy arrangement for the Organ or Piano Forte, and an Explanatory Preface.
BY EDWARD HODGES, Mus. Doct.
Director of the Music of Trinity Church, New York.

The work contains 18 quarto pages, with a handsomely engraved title-page. It is printed on the best music paper, and suitable in form to bind with other music.

Price 75 cents. A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies.

The trade will be supplied on liberal terms.

The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

August 14—tf

THE COLLEGIATE SCHOOL,

115 Franklin-street,

WILL be opened after the vacation, on Monday, August 30th.

Circulars can be obtained at the Bookstores of R. Carter, corner of Canal and Mercer-streets, and of P. Leavitt, 14 John-street.

FORREST & MULLIGAN.
Aug. 14—6t.$ Principals.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841. yr

THE subscriber proposes to receive into his family eight young gentlemen. His principal object is the education of his own sons, on a plan which will unite in as great a degree as practicable the advantages of public and private tuition. As it will be his aim to constitute his pupils, as far as possible, members of his family, it is hoped that they will experience in his house all the comforts, and be enabled to cultivate the graces and charities, of home; while the variety of tempers and tastes to be expected among eight or ten young persons, will afford room for that spirit of self-sacrifice and self-control, and the development of those feelings which go to the formation of character. It is the intention of the subscriber to employ the best masters in the various branches of the most liberal education; he will himself be present during the time of their attendance, and will also assist his pupils in their preparations for their several instructors; the English department he will make his own peculiar charge. Upon the great subject of the religious training of the young persons entrusted to his care, the subscriber believes that he can give to a parent no surer guarantee than that they will share equally with his own children in his earnest, however imperfect, efforts and prayer, to bring them up in the "nurture and admonition of the Lord." SMITH PYNE.

For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug. 14.tf

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.

FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
Under the American Hotel.

I.	Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price	$21 00
II.	Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare.	10 00
III.	Heylyn's Life and Death of Archbishop Laud. plates.	5 00
IV.	Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait.	7 50
V.	Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. fol.	5 00
VI.	Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates.	8 00
VII.	Wood's, (Anthony A.) Athenæ Oxonienses, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf.	18 00
VIII.	The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells. 2 vols. pl.	10 00
IX.	Œuvres Complettes de Bossuet Eseque de Meaux. 12 vols. royal 8vo.	20 00
X.	The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl.	5 00
XI.	Dr. Henry Hammond's Sermons and Discourses. fol.	4 00
XII.	Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl.	7 50

(*To be continued.*)

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books*, containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.

July 31.

RUTGERS FEMALE INSTITUTE.

(238-240 Madison Street, New York.

THE next Academic Year of this Institution will commence on Wednesday, the 1st September next.

The Institute is divided into departments, so as to give about thirty scholars of the same grade to a teacher, thus making each room a distinct and select school. The course of instruction takes a range from infant school exercises to the highest English studies pursued in our colleges. The institution is furnished with an extensive chemical and philosophical apparatus, a library of reference, globes and maps. In its furniture and internal arrangements, special regard has been paid to the due support of the youthful system, and proper ventilation. The whole is under the charge of Charles E. West, A. M., Principal, and the following ladies: Misses Stanley, Thompson, Woodhull, Cooke, Vosburgh, Hoxie, Dorr, Starkweather, Kissam, Tibbs, Knapp and Allison. Misses Hubbard, Dunn, and Burdett, have charge of Penmanship; Miss Giraud has charge of the French Department; Miss Burr of Drawing and Painting; and Professor E. Ives Jr., of Vocal Music.

The prices of tuition are as follows: 7th Department, $4; 6th do. $6; 5th do $7; 4th do. $8; 3rd do. $9; 2nd do. $10; 1st do. $12 per term. Drawing, $6; Oil Painting, $12; French, $8—each extra. No additional charge is made for instruction in vocal music and the various kinds of needlework, to the latter of which, two afternoons each week are devoted. Ladies who may wish to take a course in chemistry or any single study will be admitted.

Applications for admission may be made at the Institute, or to any of the following gentlemen, who compose the Board of Trustees. Isaac Ferris, D. D. President, Joseph Hoxie, John H. Williams, Irad Hawley Thomas Williams, Jr., J. K. Hardenbrook, M. D., Wm H. Falls, J. K. Herrick, Thomson Price, George W Betts, Jared L. Moore, J. Harper, Morris Franklin, Esq., W. C. Wetmore, Esq., S. L. Mitchell.

New York, Aug. 21—2t.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, Organ Builder, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—yly.

POETRY.

A WALK IN A CHURCH-YARD.

BY THE REV. R. C. TRENCH.

We walked within the church-yard bounds,
My little boy and I—
He laughing, running happy rounds—
I pacing mournfully.

"Nay, child! it is not well," I said,
"Among the graves to shout,—
To laugh and play among the dead,
And make this noisy rout."

A moment to my side he clung,
Leaving his merry play,
A moment still'd his joyous tongue,
Almost as hushed as they.

Then, quite forgetting the command,
In life's exulting burst
Of early glee, let go my hand,
Joyous as at the first.

And now I did not check him more,
For, taught by Nature's face,
I had grown wiser than before,
E'en in that moment's space.

She spread no funeral pall above
That patch of church-yard ground;
But the same azure vault of love
As hung o'er all around.

And white clouds o'er that spot would pass
As freely as elsewhere;
The sunshine on no other grass
A richer hue might wear.

And form'd from out that very mould
In which the dead did lie,
The daisy, with its eye of gold,
Looked up into the sky.

The rook was wheeling over head,
Nor hastened to be gone;
The small bird did its glad notes shed,
Perched on a gray headstone.

And God, I said, would never give
This light upon the earth,
Nor bid, in Childhood's heart, to live
These springs of gushing mirth,—

If our one wisdom were to mourn,
And linger with the dead,
To nurse, as wisest, thoughts forlorn
Of worm and early bed.

O, no! the glory earth puts on,
The child's unchecked delight,
Both witness to a triumph won—
(If we but judged aright)—
A triumph won o'er Sin and Death—
From these the Saviour saves;
And, like a happy infant, Faith
Can play among the graves!

SOME PLAIN INSTRUCTIONS CONCERNING THE NATURE AND CONSTITUTION OF THE CHRISTIAN CHURCH; THE DIVINE APPOINTMENT OF ITS GOVERNORS AND PASTORS, AND THE NATURE AND GUILT OF SCHISM.

By the Right Rev. Alexander Jolly, D. D, Bishop of Moray.

(*Continued.*)

After our Lord's resurrection, when he was preparing to ascend into heaven, and to appear no more on earth until he come again in glory to judge the world, he enlarged the power of the Apostles, and sent them in the same manner as the Father had sent him, St. John xx. 21; whereby he plainly empowered them to send others as he had sent them; and commissioned them only, and those whom they should appoint to (minister under them and) succeed them in their function, to preach, to baptize, and to perform other holy offices for the salvation of souls. "All power," saith he to the eleven, St. Matt. xxviii. 18, &c., "is given unto me in heaven and in earth; go ye, therefore, and teach all nations," (or rather, as it should be translated, *make all nations my disciples,*) "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." His promise to be with them to the end of the world shows, that he intended they should have successors in their office; for the Apostles all died some time after; and therefore if their office has not continued ever since, Christ has failed in his promise, which is not to be believed; so that although the Apostles are dead, the Apostolical office must continue; that is, there must always be men who have not only a commission to be dispensers of the Word and Sacraments, but likewise who have power and authority, as the Apostles had, to commission, authorize, and send others to perform the same offices. This was a power the Apostles most certainly received when Christ, after his resurrection, sent them as he was sent by the Father. And accordingly we find they exercised this power, and ordained them Elders, *i. e.,* Presbyters, or Priests, in every Church, Acts xiv. 23; they also ordained Deacons, Acts vi. whom we likewise find in the several Churches they founded, Philip. i. 1. 1 Tim. iii. 8. Thus we see the three orders continued, the Apostles advanced to the highest place of Church-government, and under them Priests and Deacons, who held the place which they and the seventy occupied under Christ while he continued on earth. But here, for the greater clearness, we may observe, that the second order of Church-officers, during the Apostolic age, were not only called Presbyters, but sometimes Bishops; whom, however, we must not confound with those now called Bishops, nor argue from the community of names to the sameness of office, as some have done. Those whom we now call Bishops were then styled Apostles. Thus Epaphroditus, the Bishop of the Philippians, (as we would call him, according to the present way of naming the different orders,) is styled their Apostle, Philip. ii. 25, (*Messenger,* we render it,) while those in the second and third orders under him, were saluted, in the first verse of the Epistle, Bishops and Deacons. Of this matter Theodoret (who flourished A. D. 423) gives us a clear account, on 1 Tim. iii. 1. "Anciently," says he, "the same persons were called Presbyters and Bishops, the name Apostles being then given to them who are now called bishops; but in process of time they left the name of Apostle to those Apostles strictly so called, and gave this name of Bishop peculiarly to them who anciently were styled Apostles." And Pacianus, a writer of the fourth century, affirms the same thing.

This observed then, what must farther be considered is, that though these Elders, Presbyters, or Priests, had authority themselves to administer the Word and Sacraments, yet they could not authorize others to do so; that is, they had not the power of ordination. This appears from the Elders of Ephesus: there were several of them whom St. Paul sent for to meet him at Miletus, Acts xx. 17; and to whom he gave a charge, ver 28, to "take heed to themselves and to all the flock over which the Holy Ghost had made them overseers," (Bishops it is in the original.) But these Elders, Presbyters, or Bishops, (for it is indifferent what name they are called by,) had no authority to commission others to perform those duties; if they had, St. Paul would have had no occasion to place Timothy over that Church afterwards, and to give him an authority over those Elders or Bishops, and to charge them that they should preach no strange doctrine, 1 Tim. i. 3: to tell him how persons ought to be qualified whom he might ordain to be Bishops and Deacons, 1 Tim. i. 3–13; and to bid him be careful whom he ordained, taking time to inquire into their character, saying, "Lay hands suddenly on no man," 1 Tim. v. 22. If the Elders, (called Bishops then,) had the supreme ecclesiastical authority at Ephesus, (and the same may be said with regard to other Churches,) if they could, jointly or separately, have censured one another, or ordained others, as there should be occasion, what reason could there be for setting Timothy over them for that purpose? In like manner at Crete, St. Paul did not leave the Elders, (whom no doubt, he ordained there, when he converted that island.) to ordain others, but left Titus there to set in order the things that were wanting, and to ordain elders in every city, Tit. i. 3.

Now it is such persons as Timothy and Titus, men that have authority to govern Elders or Presbyters, to ordain, or give them commission, to administer Gospel ordinances, whom we now call Bishops. We know very well, that the word Bishop, and Elder, or Presbyter, are promiscuously used in Scripture; but we do not find that those had authority to ordain others; *that* power was given only to such as were appointed to rule and govern those Bishops, Elders, or Presbyters, that is, to the Apostles themselves, and such as they thought fit, before they left the world, to place over the Elders whom they had ordained; and these also, as was before observed, are in the Scriptures called Apostles. Thus, St. Paul calls some of his brethren, "Apostles of the Churches," 2 Cor. viii. 23. Our translation indeed here, as in Philip. ii. 25, calls these men Messengers, but the original is Apostles. The word Apostle, in its primitive signification, denotes a person sent on some message or embassy; and the Apostles appear to have been so called, as they were ambassadors for Christ, 2 Cor. v. 20; and therefore, as these men, who were appointed to ordain and govern Presbyters or Bishops, are called Apostles by St. Paul, so they are called Angels (which is another Greek word for messengers or ambassadors) by St. John, Rev. i. 20; and these angels, as appears from the Epistles written to them in the second and third chapters of the Revelation, had the same authority over the seven Churches of Asia, that Timothy and Titus had over Ephesus and Crete.

After the Apostles' days, as we have heard Theodoret asserting, those who succeeded them in the fulness of Apostolic power, (as far as that power was to be perpetuated to the end of the world,) humbly abstained from the name of Apostles and Angels, and contented themselves with that of Bishops; a title which points out their duty, rather than their dignity, implying vigilance, care, and oversight. Thus the name of Bishop, and that of Elder or Presbyter, which were promiscuously used for the same office in Scripture, came to be distinct in the ecclesiastical use of those words, as the offices were from the beginning; and the word Bishop was restrained to denote only the highest order in the Church, and that of Elder or Presbyter, to denote a lower order.[*] And as in the Apostles' days no man could be ordained or commissioned to administer the Sacraments, but by an Apostle, so from that time, down to the sixteenth century, no man was ever allowed to administer the Gospel-ordinances, that is, to execute the office of an Elder, or Presbyter, in any part of the Christian Church, who was not ordained by a Bishop, as one of the successors of the Apostles. For Bishops, as they are distinct from Presbyters, do not derive their succession from those who are promiscuously called Bishops or Elders in the New Testament, but from the Apostles themselves; from the twelve, from Timothy, Titus, Sylvanus, Epaphroditus, called the Apostles or Angels of the Churches.

As therefore we find none in the New Testament who had authority to minister Gospel-ordinances but the Apostles, and those ordained by them; and as we also find, that from that time to the days of Calvin, none had authority to minister the Word and Sacraments but Bishops, as successors to the Apostles, and those ordained by them; so we conclude, that none can at this time have any such authority, but those who are episcopally ordained. For our Elders, Presbyters, or Priests, are only successors to the Bishops, Elders, or Presbyters of the Apostolical age, who had no authority to ordain: and, therefore, if any of them pretend to ordain, such pretended ordination is not only presumptuous, but perfectly null and invalid; and the Sacraments administered by such pretendedly ordained persons, are not the Sacraments instituted by Christ, for we plainly see he made the authority of the minister an essential part of the administration of his Sacraments. He empowered his own Apostles only to administer the Holy Eucharist; and commissioned them only and their successors, to the end of the world, to baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost; and by giving the commission only to them, he plainly excluded all others. For the giving a commission for a man to do that which he has no natural right to do, (neither he, nor any one else,) does in the nature of the thing exclude all to whom the commission is not given. And no man can have a natural right to administer the Christian Sacraments, because they are not natural, but supernatural performances, for the conveyance of supernatural grace. They are divine positive ordinances, of no validity in themselves, but derive all their virtue merely from their institution.

The washing of water has *naturally* no efficacy for the remission of sins; yet baptism, or washing of a person who obstructs not the blessing annexed to that Sacrament, by his impenitence, being administered with water, in the name of the Father, and of the Son, and of the Holy Ghost, does effectually remit sin, by virtue of Christ's institution. Bread and wine *naturally* bear no more relation to the body and blood of Christ, than any other common meat and drink; yet by virtue of Christ's institution, they become his body and blood in power and effect, and convey to us all the benefits of his death and passion. Therefore, forasmuch as they are positive institutions, of no spiritual validity or efficacy by virtue of any natural quality in the things themselves, but all the efficacy arises from the institution only, no man can have a natural right to administer them. Every man, indeed, has a natural right to make use of water to wash himself, or another, when required thereto, for the cleansing the body, or any part of it; or to cherish himself or another with bread and wine, for the health and refreshment of the body; but no man has a natural right to wash with water, either himself or another, sacramentally, for the washing away of sin, or to administer bread and wine to any one, as Christ's broken body and shed blood; because the virtue and efficacy of such ministration arises not from the nature of man, or of the elements, but purely from Christ's institution; and the right to administer these ordinances must be derived from the institution only. Therefore, whosoever pretends to administer baptism or the Lord's Supper being not thereto authorized by the institution, does not administer those Sacraments, though he uses the form of words appointed for such administration, but only performs a natural act. But it is not the natural act, but the institution, that makes them Sacraments. If then they are not ministered by such as are authorized by the institution to administer them, they are no Sacraments, and consequently of no validity. So that it appears, as well from the nature of these Sacraments themselves, as from the express words of Scripture, that no one can validly administer them, but by God's appointment or institution. "No man taketh this honor to himself, but he that is called of God, as was Aaron." Heb. v. 4.

Under the Mosaical ceremony, God called Aaron by name to the priesthood, and directed that his sons should succeed him in that office. By this institution, the descendants from Aaron were the priests of that Church, whilst it continued; and the very last priest of that house, above a thousand years after Aaron was dead, was as truly called of God as he was; for though he was not expressly called by name, as was Aaron; yet, being called by the institution, he was truly and properly called of God.

In the like manner, the Christian priests are now called of God, as Aaron and his sons were then according to the institution of God. Christ was called to the priesthood, and sent by God the Father; the Apostles were called and sent by Christ; the first Bishops by the Apostles, and succeeding Bishops by their predecessors. Thus has the Christian priesthood been continued, by a spiritual generation or succession, from the beginning to this time, as the Jewish priesthood was from Aaron, by a natural generation. And thus it appears, that the Christian Church is a true copy of that which was appointed under the Jewish economy; that the Christian Bishop has succeeded into the room of the Jewish High Priest, and the Presbyters and Deacons into that of the Priests and Levites.

Wherefore, having thus seen what governors and pastors Christ appointed in his Church, and the necessity of their commission in order to the valid administration of the Sacraments, it will now be easy to form a proper notion of the constitution of the Christian Church, and of the nature and guilt of schism, which is a causeless separation from any pure branch of the Catholic Church; whether the schismatics abstain from all religious assemblies, or join themselves to such as have set up in opposition to the Church. In order to this it is carefully to be remembered, that every Christian Bishop is to each particular Christian Church, or diocese, (as we now call it,) over which he presides, what the High Priest, under the law, was to the Church of the Jews. Under the law, as there was but one nation selected to be God's peculiar people or Church, so the public solemn worship of God, by sacrifices, was managed by one High Priest, and confined to one single temple, in one city of that nation. But that partition wall, as the Apostle calls it, Eph. ii. 14, which separated the Jews from the Gentiles, was broken down by the Gospel; the Gentiles were admitted to equal privileges with the Jews; and consequently, the confinement of the solemn public worship to one place was taken away, and every distant city is now allowed its own High Priest, and altar, as a principle of unity to itself, and the territory belonging to it. This change was foretold by our Saviour himself, in his discourse with the woman of Samaria, St. John iv. To understand which the better, it should be known, that the Samaritans had a temple on Mount Gerizim, built in opposition to that at Jerusalem, by Sanballat, whose son-in-law, Manasses, was the first High Priest of it. This was the occasion of a great schism in the Jewish Church; for the Jews maintained that Jerusalem was the only place where sacrifices were allowed to be offered, and therefore hated the schismatical Samaritans, and would not so much as drink of their water or eat of their meat. This was the reason of the woman's surprise, when our Saviour "*asked drink*" of her; but upon conversing a little more with him, she perceived that he was a prophet, as she expresses it, and therefore modestly puts the question to him, Whether Mount Gerizim or Jerusalem was the place in which they ought to worship? *i. e.,* offer sacrifice. Our Lord determines in favor of Jerusalem, and condemns their schism, though not with the uncharitable spirit of his countrymen: *Salvation,* says he, *is of the Jews.* He likewise acquaints her, "that the time was coming, when they should neither in that mountain, nor yet at Jerusalem, worship the Father." Not that it would be unlawful to worship God at either of these places, but that the confinement of the solemn public worship by one High Priest and one altar, should be done away; and that every city should have the same privilege as Jerusalem, to have a mystical High Priest, altar, and sacrifice of its own: for the worshipping in spirit and in truth is not here opposed to external visible worship, but to the letter and shadows of the law.

(*To be continued.*)

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[*] Though the word Presbyter, as it denotes age, may be applied to a Bishop as well as a Priest, and is accordingly so applied in the writings of the ancients. St. Peter and St. John style themselves *Elders.* The higher orders always include the power of the lower. Every Bishop is a Priest, but not (*vice versa*) every Priest a Bishop.

From Le Bas's "Life of Archbishop Laud."

PRYNNE, BURTON, AND BASTWICK.

The names of Prynne, Burton, and Bastwick, are so familiar to the readers of English history, that a brief notice of these masters in the art of railing, may be sufficient for our present purpose. Foremost, in this immortal triumvirate, stands William Prynne. He was born in 1600; was admitted a Fellow Commoner of Oriel College, Oxford, in 1616; and was afterwards called to the Bar. The Puritanical infection seized upon him, in his boyhood. He became an idolater of Preston, who was himself an idolater of Calvin. The disease, in the course of time, was aggravated almost to lunacy. It would nearly occupy a small volume to enumerate the works in which his ravings found vent. At last the phials of his fury were poured out upon the anti-christian recreation of the theatre; and all abominations of the same pernicious family and kindred. He had, for some time, been heaping up incredible stores of useless learning, both sacred and profane, with a view to the demolition of these "inventions of the devil;" and in 1632, the whole collection was discharged, in the shape of an enormous volume, under the title of *Histrio-mastix,* or the "Scourge of Players;" which, however, he retracted in 1649! In this book,—says Heylyn, who was employed to analyze it,—"he seemed to breathe nothing but disgrace to the nation, infamy to the Church, reproaches to the Court, dishonor to the Queen, and some things which were thought to be tending to the destruction of his Majesty's person." The music of Cathedrals, the Christmas festivities of the gentry, the gallantries of the Court, the masquings and dancings of the King and Queen,[*]—all were mercilessly assailed by the lash of the avenger. The Calvinists glorified him as a scourge in the hand of God: and the Court thought it highly expedient that he should enjoy the honors of martyrdom. He was, accordingly, turned over to the tender mercies of the Star Chamber. His sentence must have been highly gratifying to the libeller, if his sole object was to bear an heroic testimony to the truth; but, like that pronounced on Leighton, it was unspeakably disgraceful to the *spirit of the age.* He was condemned to a fine of £5000; to expulsion from the University, and degradation from the Bar; to the loss of both of his ears in the pillory; to the ignominy of seeing his book burnt before his face by the common hangman; and, lastly, to imprisonment for life!

One part of this sentence was executed with extreme severity; for Prynne was almost suffocated by the combustion of his own volume, under his very nose. Another part of it was performed with such exemplary lenity, that it gave rise to the report of a miracle. His ears were so considerately pared at their circumference, that there were some, who believed that the martyr was honored by a preternatural reproduction of the amputated organs. The indulgence of invective, however, seems still to have been the first of earthly enjoyments to Prynne; and, if so, he must have continued to lead a very happy life, in spite of his punishment. For, the interval between the execution of his sentence and the present year, was distinguished by a series of publications, each, if possible, more libellous than its predecessor. The last of these was entitled "News from Ipswich;" in which, amidst other sallies of rhetoric, the Archbishop was termed the Arch-agent of the Devil; the Prelates, generally, Luciferian Lord Bishops, execrable traitors, and devouring wolves; and Bishop Wren, brother of Sir C. Wren, more particularly, a monster of persecution, such as could not be matched even in the days of Queen Mary. And thus, he became a candidate for a second crown of martyrdom.

Dr. John Bastwick was a physician of considerable scholarship, moderate wit, and very tumultuous passions. He had been confined in the Gatehouse since 1633, by a sentence of the High Commission, for a Latin treatise, entitled *Flagellum Episcoporum Latialium,* which was considered as a libel, by implication, upon the Anglican Prelates, as well as those of Rome. He solaced his imprisonment by the composition of a fresh libel in English, which was published in 1634, under the title of "the Litany of Dr. John Bastwick." "The piece," says Heylyn, "was so silly and contemptible, that nothing but the sin and malice which appeared in every line thereof could possibly preserve it from appearing ridiculous." It reprobated the bishops as invaders of the prerogative, despisers of Scripture, patrons of idolatry, and servants of the Devil; and consequently marked the author as a very fit companion and fellow-worker to William Prynne.

The third of these worthies was Henry Burton, a turbulent Divine, who having aspired, in vain, to the office of Clerk of the Closet, indemnified himself for his disappointment by turning a seditious Lecturer. He had long been dogging the path of Laud; and now sprung upon him and his brethren with a tremendous yell. In November, 1636, he delivered a sermon, at his Church in Friday-street, upon the text, *My son, fear thou the Lord and the King; and meddle not with them that are given to change.* Prov. xxiv. 21; in which he exhausted a mighty magazine of invective against the whole order of Prelates. They were miscreants, and sons of Belial,—factors of Antichrist,—new builders of Babel,—robbers of souls, false prophets, and limbs of the Beast,—not *pillars* of the Church, but *caterpillars;* their houses haunted, and their chairs poisoned, by the spirit that bears rule in the air. Of all these prodigies of iniquity, Wren was the most odious and formidable. He was used to set his foot on the King's laws, as the Pope did on the Emperor's neck; and was able, with his right hand, to sweep down a third part of the stars in heaven.

When these men were brought before the Star Chamber, they did all they could to aggravate their misdeeds, by artifices of contumacious delay; by attempting to file a cross-bill against "Canterbury and his confederates;" and by stuffing their answers with matter as libellous as their publications. No counsel could be found to affix his signature to such documents; and the prisoners were consequently treated as self-convicted men. Their sentence is well known. Prynne was condemned to pay a fine of £5000; to lose the remainder of his ears; and to be branded with the letters S. L. (Schismatical Libeller.) Bastwick and Burton were likewise sentenced, each to a similar fine, and to the loss of their ears in the pillory; and all three were sent to remote and separate places of imprisonment.

These punishments were frightfully excessive; but they were endured with astonishing heroism. Such was the triumphant fortitude of Prynne, that he won for himself the name of *William the Conqueror!* The members of the three professions, Law, Medicine, and Divinity, were, many of them, deeply outraged by the ignominious fate of their suffering brothers. It is infinitely to be deplored, that there was no warning voice to remind the judges of the folly, as well as the cruelty, of punishing men, till the sympathies of the world are deeply engaged on their behalf. No writings or ravings of these dogged enthusiasts could have done the government half so much mischief as their public exposure and mutilation. But whatever may have been the absurdity or the barbarity of these inflictions, it would be monstrous to heap up their undivided enormity upon the head of Laud. Prynne himself is contented with affirming that the prosecution originated *principally* with the Archbishop: and even this is nothing more than his own bare assertion. Every member of the Court concurred in the sentence: and although Laud "spoke his conscience" on the occasion, he abstained from voting, because the virulence of the delinquents was chiefly directed against himself. It further should be kept in mind, that these coarse operations of penal justice were the reliques of a sanguinary and uncivilized age. They were the excesses of the times rather than of individuals. In the days of Elizabeth, Stubbs had his right hand cut off for too bold and rude an address to her Majesty. And, as Laud observes, "Penry was hanged, and Udal condemned, and died in prison, for less than is contained in Mr. Burton's book." No one, in our own age, will ever think of alleging such instances in vindication of the severity inflicted upon these incendiaries. But they may very justly be produced, to expose the malignity which seized on every occasion to picture Laud as a monster of inhumanity, and as an enemy to the liberties and the religion of his country.

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[*] "The whip," says Fuller, "was so used by his hand, that some conceived the lashes thereof flew into the face of the Queen herself." Fuller, Ch. Hist. b. xi. p. 152.

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July 24—11t$

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March 6—tf

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